

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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The Resurrection of the Human Body

By Rev. William Elbert Munsey, D.D.

"How are the dead raised up? and with what body do they come?"—I Cor. 15:35.

We are all standing upon the threshold of an awful future, replete with facts and instinct with entities, about which we know but little. Let but the heart cease its beating, or one vital function of this body cease its office, and we are gone—gone! to grapple with the stern truths of ages, at once interminable, inconceivable, unknown.

"To be or not to be," after death, is answered, and nearly all men, though with different degrees of faith, are looking confidently to an existence beyond the grave.

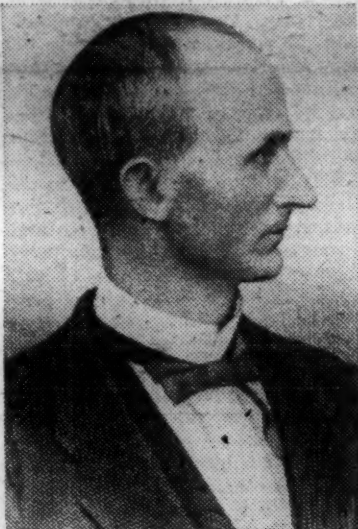
The idea of immortality has descended down the stream of human generations from the first pair in Paradise, running down every branch from the central tide, disappearing on one, corrupted in another, and becoming more lucid and satisfactory in another, to the present age. It is seen in the language, literature, and manners of every age; in the history, philosophy, and poetry of every people. It is seen in the retributive horrors of Tartarus, the rich fields and streams of Elysium, the Hesperian seas and islets of the Red man, the Heaven and Hell of the Christians.

But the heathen apply the idea of immortality to the soul only. The ancient heathen complained that the sun went down at night, and arose in the morning, but their friends went down in the gloomy darkness of death, and rose no more. They saw upon the face of every mysterious Providence which swept the earth, in bold and living colors the pencillings of immortality: they felt the truth attested within by an instinctive shrinking back from annihilation, yet the tomb was invested with an eternal darkness, and the body surrendered to a perpetual sleep. With them the night of death was starless: there was no anticipated morning whose auroral splendors would break in upon the darkness of the grave, and hang the rainbow of hope over the dust of the dead.

The idea of the resurrection of the body does not appear to have occurred to them. To what source is the world then indebted for its existence? Not to reason, for the mind has not the requisite data;

not to nature, for it is supernatural; not to science, for it is beyond the province of science; but to the Bible. It is the great fact recognized in the text, and is purely a subject of revelation. Let semi-infidel divines seek for the evidences of the resurrection elsewhere; it is only found in the Bible. I would not exclude those rich illustrations corroborating Bible Fact, which pour from every department in philosophic and material existence—no; but I appeal to the Bible, proven as it is to be the Word of God, as the highest evidence of the resurrection of the dead.

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Rev. William Elbert Munsey

"Ought to Have a Million Subscribers"

—Dr. R. G. Lee

"Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught."—Luke 5:4.

By the Editor

Two days ago I was impressed, upon reading again a letter from Dr. Robert G. Lee, pastor of Bellevue Baptist Church, Memphis, Tennessee, in which he said a paper so true to the faith as the *Sword*, so full of rich spiritual food, ought to have a million subscribers. Travelling today by automobile to the Sword conference at Biloxi, Mississippi, I do not have the exact quotation here, but that is the substance of it. And that statement by my beloved brother, that princely southern preacher, challenged me afresh.

Then I was reading in the gospel of Luke and God spoke to my heart through the following passage:

"And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake; but the fishermen were gone out of them, and were washing their nets. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the

land. And he sat down, and taught the people out of the ship. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake. And they

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Bible Preaching That Produces Conviction for Sin

By Rev. Jesse M. Hendley, D.D.

(Preached at Sword of the Lord Conference on Evangelism, Winona Lake, Indiana, July 20, 1945.)

"And when he is come, he will reprove the world of sin, and of righteousness, and of judgment."—John 16:8.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned."—Mark 16:16.

In John 16:8 we read of the Holy Spirit, "And when he is come, he will reprove the world of sin." The Revised Version says, "He will CONVICT the world." The word literally means to rebuke, reprove, convict, convince!

There we have the Holy Spirit as the Convector! The word is found in Matthew 18:15: "Moreover if thy brother shall trespass against thee, go and TELL HIM HIS FAULT between thee and him alone: if he shall hear thee, thou hast gained thy brother." The Revised Version says, "... SHOW him his faults." Now that is what the Holy Spirit does. He comes to us and tells us our faults, shows us our faults and sins. He makes plain to us our need of the Saviour! The majority of people are not convinced of their danger and need of Christ!

Do I hear someone say, "Why talk about conviction?" Because without conviction there is no salvation! A person must be convicted he is a sinner and in desperate need or he will not come to Christ to save him from his sin and its awful consequences. A person must be convinced he needs Christ or he will never accept Christ! People refuse Christ because they feel they have no need of Him! They feel they can get along without Him, feel they are in no danger while separated from the Saviour, feel they are perfectly safe as they are! This, of course, is a horrible delusion! God says all men are lost, they are sinners by nature and choice, they have disobeyed His

commandments deliberately and are condemned already to an awful eternity.

In Romans, Paul shows the whole world "guilty before God" before he unfolds the great plan of salvation. Men had to see their need of salvation before they would accept it! Once I prepared a message on sin. I talked about it in the abstract and I wondered why people did not get convicted and

repent and be saved. I found out we must call sins by their true names; we must tell people about their specific sins before they will be convicted. When I began to preach against sin, people began to repent and come to Christ!

It is the Holy Spirit's work to convict of sin. We, by ourselves, cannot convict men. That's why when men get up and preach the

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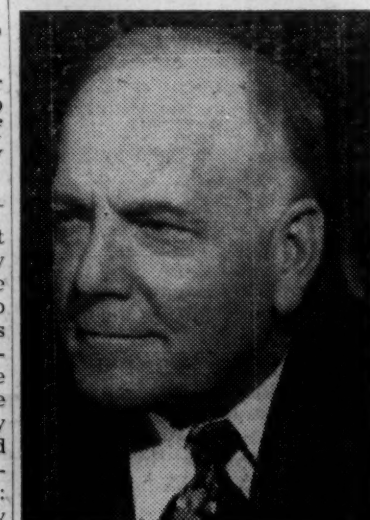
Dr. Jesse M. Hendley

EL SHADDAI The God Who Is Enough

By Louis T. Talbot, D.D.
President of the Bible Institute of Los Angeles

If your heart is full of fear in these "troubled days," you will be renewed in faith and reassured in mind by this helpful message.

"And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the almighty God; walk before me, and be thou perfect."—Gen. 17:1.



Dr. Louis T. Talbot

There are many names in the Scriptures given to God, each of them with a different shade of meaning, but I question whether any one of them is freighted with quite as much meaning or has such depth, and length, and breadth, and height in it as this Hebrew word, "El Shaddai," which means, "The God who is enough." The Lord came to Abraham with this revelation of Himself after he had been out of communion for thirteen years. He got out of fellowship with God when he fell from the platform of simple faith in God concerning the birth of the promised son, to the lower level of human experience.

We learn from the preceding chapters that Sarah indulged hopes that a little lad might glad-

(Continued on page 5)

New Book

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"WHAT IT COSTS TO BE A GOOD CHRISTIAN"

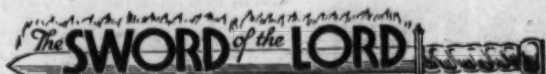
223 pages, 7 long chapters on the price of all-out discipleship.

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The above brand new book by John R. Rice due from the publisher July 10. The first 200 people who order in advance will get copies autographed by Dr. Rice. 223 pages, price, \$2. *Sword of the Lord* Publishers, Wheaton, Illinois.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

EVANGELIST JOHN R. RICE, D.D., Litt.D. Editor and Publisher
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 GRACE RICE MACMULLEN, Circulation Manager

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Is It A Sin To Talk About A Preacher?

By the Editor

Mrs. H.— D.— of Hammond, Indiana, writes: "Some-time ago I read in THE SWORD OF THE LORD about it being a special sin to talk about a preacher. After a discussion with another Christian who doesn't believe it, I would love to have the Scripture referring to that particular subject..."

The following answer by the editor will, I hope, be helpful.

May 26, 1952

Mrs. H.— D.—
 Hammond, Indiana

Dear Mrs. D.—:

You want Scriptures that teach it is a sin to talk about a preacher. I will be glad to suggest Scriptures that deal with this matter.

1. I Timothy 5:9—"Against an elder receive not an accusation, but before two or three witnesses." Here we have clear teaching that one is not to receive hearsay evidence or opinion accusing an elder, that is, a preacher. Only before two or three witnesses is one to believe accusations or encourage accusations or repeat accusations against a preacher. Now if you have two or three reputable eyewitnesses of the sin of some elder, you have a right to go with these eyewitnesses and receive their solemn testimony of what they know personally about a preacher. But rumors, gossip, accusations by one person or by any one who was not a direct witness are not to be believed, not to be encouraged, not to be received by Christians.

2. Hebrews 13:17—"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Here one is commanded to obey, to submit to those who have the rule over us. And here it is not secular rulers, but spiritual rulers who "watch for your souls." One should deal with his pastor as a child should deal with its father,

or as a wife would deal with her husband, that is, with the utmost respect and submission. Of course pastors are sometimes wrong, just as fathers and husbands and other rulers are sometimes wrong. But God's principle still stands. No Christian should follow a pastor into modernism or sin or false doctrine, but there should certainly be earnest respect toward the pastor, even obedience to the pastor. If, for conscience' sake, you cannot obey your pastor, then you ought to withdraw from the church so he will be your pastor no longer.

3. One of the great sins mentioned in the Bible is the sin of grumbling about spiritual leaders. In Numbers 21:5 the Scripture says, "And the people spake against God and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread." For this sin God sent fiery serpents to bite the people and many died. Then the people came and confessed their sins, saying, "We have sinned, for we have spoken against the Lord, and against thee..." (Num. 21:7).

Those in other official positions in the church—deacons and officers—ought particularly to watch themselves lest they murmur against a pastor, for that was the sin of Aaron and Miriam against Moses.

Numbers 12:1, 2 says: "And Miriam and Aaron spake against

Prize-Winning Letters

During Letter Month which closed June 10, thousands of thrilling letters came from Sword readers. Here are letters selected for prizes this week. Mr. Z— who wrote the first letter gets a \$5 prize for first place. The other three receive \$2 prizes. Merchandise credit slips for the amounts of the prizes have been sent to these.

Sunday School Superintendent of Large Church Saved Through Sword

In the following letters we do not give name and address because of the personal nature of the letter, but we feel the testimony will be of great blessing so we publish it as the first prize letter.

"May 19, 1952

"Dear Dr. Rice;

"I am happy indeed to have this opportunity to write to you concerning the great help and blessing that you personally, as well as your paper, have been to me, both since I've been saved, as well as just before.

"It was in September, 1950, that I turned to the Lord Jesus and accepted Him as my personal Saviour. I was desperate, knowing not which way to turn. Although I was at the time General Superintendent of a large denominational church, I was very deeply lost in sin. I have reason to know that God's Word is true, because my sin had found me out, just as He said it would. But I did not know God's Word then, and suddenly I found myself in disgrace as the result of my sin becoming publicly known.

"For several months I was forced to live away from my own home, my wife, and my children as a result of the terrible sin in my life becoming known.

"I praise the Lord He used my one sister to give me a home to live in during this trying time.

"Just when it seemed that I could not stand any more of the ridicule and shame of the position into which God had allowed me to sink, and when it seemed that the quickest and best way out of this mess would be to take my life, God used THE SWORD OF THE LORD to point me to Jesus Christ.

"I had been reading the SWORD all during the time I was away from my family, and one night, (just hours before I had made arrangements to take a final desperate step) God spoke to my heart. I'm thoroughly convinced that He let me go on as deeply in sin as I was, for as long a time as He permitted it, because He knew that it would take something of that nature to bring me to my knees.

"I'm thankful that He did bring me to my knees that night, and I accepted the Lord Jesus into my heart. THE SWORD's fine heart-moving sermons had shown me the way of Salvation. I laid all my sins on Jesus, and He bore it

Moses because of the Ethiopian woman whom he had married: for he had married an Ethiopian woman. And they said, Hath the Lord indeed spoken only by Moses? hath he not spoken also by us? And the Lord heard it." For this sin God rebuked Aaron and Miriam and struck Miriam with leprosy until Moses prayed for her.

At Bob Jones University one of the first rules of conduct is "Gripping not tolerated." That is really one of the first scriptural rules of Christian conduct. Again and again the Bible condemns murmuring. Philippians 2:14, 15 says, "Do all things without murmurings and disputings: That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." Again and again God rebuked the nation Israel for their murmurings and brought judgment upon them. Murmuring, gossiping, talking carelessly and critically of the ministry is exactly what the Pharisees did with Jesus. So careless accusations, gossips, criticism of preachers is a sin for which men must give an account to God.

In the Saviour's name, yours, John R. Rice

all, and freed me from the accursed load. How grateful and thankful I am that He paid it all—the penalty for my horrible sins—yes, Jesus paid it all!

"The particulars of the case you know, Dr. Rice, since I wrote to you for advice and told you my whole sordid story. I shall always treasure the letter you sent me in answer to my cry. With all your great number of tasks and commitments, you still had time to answer my need for help and counsel, I shall never forget, either, the time of fellowship we had one day at —, and your excellent advice.

"You may like to know that I've had some time in the School of Theology and, the Lord willing, I'll be back there this fall.

"I praise God upon every remembrance of you; your fine paper, your wonderful patience and wise counsel in the Lord. May God bless you and continue to use you for His Glory! I pray also that He will see fit to use me, in whatever way He may see fit.

"Yours in Calvary's Bonds,"
 (Signed) P— Z—

Missionary Tells of Souls Saved in Japan Through Sword Literature

"Dear Dr. Rice,

"Just a short note to tell you how much we appreciate giving out your Japanese tract: 'What Must I Do To Be Saved?' Last Sunday, while returning from a service in a nearby town, my friend, (another missionary) and I were giving out these tracts on the train. One young Japanese man about twenty-five years of age came to my friend's seat and said he had read the tract through and he wanted to be saved now. He was deeply under conviction and did not mind the other people looking at him as he talked to us. There happened to be a Christian Japanese teacher on the train and through him I had the happy privilege of pointing him to Christ. He appeared to be genuinely converted. I am sending you his signed decision he gave us.

"It gives me great pleasure to have known you and to have met you while in the states. I have your sermon on my tape-recorder that you preached at the Midwest Bible Church in Chicago last January. It has proved to be a real blessing every time I've played it. "We are enjoying THE SWORD immensely. May God bless you and the great work you are doing for Jesus.

"Because of Calvary,"
 (Signed) Jim Norton
 Nagano Ken, Japan

Husband Saved Through Sword and Sword Literature

"Williston, Florida

"May 22, 1952

"I am writing you a letter just to tell you how much your paper has blessed me and my family. When we started taking your paper about eight years ago, my husband had never been saved. He was a church member but not saved. He started reading your paper and good books, came to see his need of Christ and accepted Him as Saviour. We have two children and they both have been saved. Now we have a happy home. We are members of the First Baptist Church of Williston, and Rev. Jimmy Shelton is our pastor."

(Signed) Mrs. J. C. Lewis

Jew Converted Through Booklet, "What Must I Do to Be Saved?"

"I am a converted Jew, praising God for what He has done for me, and how he has led me out in Christian service. I received a book from you about a year ago on Prayer—Asking and Receiving. I've lent this book out so often that it is almost impossible to read

Book Reviews

BOOK REVIEWS IN THIS COLUMN WILL USUALLY BE BY JUDGES OF THE SWORD BOOK CLUB AND WILL BE SIGNED

"ISAIAH 53," A Devotional and Expository Study, by Edward J. Young. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 91 pages, \$1.50.

The writer has given us an unusual volume based upon one of the most glorious chapters of the Old Testament. This study is carefully written and reveals an immense amount of research by one who is well-versed in the Hebrew language, and one who made a careful study of other Bible students' interpretations of this marvelous chapter. The author's conclusions are faithful to the text. They also will reward the reader with much material for future study.

DR. HENRY HEPBURN

GOD SPAKE BY MOSES, by Oswald T. Allis. The Presbyterian and Reformed Publishing Company, Philadelphia, Pennsylvania. 159 pages, \$1.50.

An excellent synthetic study of the Pentateuch! Scholarly, sane, spiritually-minded, searching, and especially, scriptural, are these studies in the book of Moses. While each book study is relatively brief, it is surprisingly and gratifyingly substantial and complete. One gets at the same time a splendid "over view" and "insight" into the Pentateuch.

DR. V. RAYMOND EDMAN

THE CHRISTIAN'S SECRET OF A HAPPY LIFE, by Hannah Whitall Smith. Fleming H. Revell Company, New York 10, New York. 248 pages, \$2.00.

If this book were a product of 1952 instead of 1870, it is exceedingly doubtful whether it could expect anything like the enthusiasm with which it was greeted at the time of its appearance. Its standards are much too rigorous to be popular among Christians of our day; but they are the standards of God's Word, though interpreted by a Christian, living in

(Continued on page 3)

it. I am telling you this because I think it is a great blessing of mine to say that it was through the tract, 'What Must I Do To Be Saved?' that I found Christ and through this book that I have grown in His Word and in my Christian life. I thought that all I had to do was pray in the morning, but I found in your book that I should pray oftener. Thank God for your message in books as you continue to write. May the Lord bless you as you work for Him."

(Signed) Ronnie Plaskov
 Detroit, Michigan

Help Us Win Souls!

The above letters are only a small fraction of the wonderful letters coming to us in the past week. They tell of people being saved through Sword literature. Will you help us win souls by sending subscriptions to THE SWORD OF THE LORD? Have THE SWORD OF THE LORD sent to your own relatives and loved ones or neighbors. For \$2 you may have this grand gospel paper coming, with full-length soul-winning messages fifty-two times a year. (In Canada the price is \$2.50 yearly.) If you do not have names and addresses of those who ought to receive this paper, send a gift to the Missionary and Ministers' Fund. A godly Christian layman sent THE SWORD OF THE LORD to every home in a certain town. As a result, the man who wrote the number 1 letter above was saved when on the point of suicide. Don't miss this opportunity to get out the Gospel.

Others ought to send gifts to our Free Literature Fund which is reaching hundreds of thousands with the Gospel in many languages and countries. Address your letters and gifts to Sword of the Lord, Wheaton, Illinois.



Chapter VII

Three Reports of One Address

Mr. Waller was very busy. He had a plan, revealed to him by his Master, he believed, concerning the big boys of his own flock and of the high school. He enlisted Dr. Prescott and Ned, for he needed the prayers of the one and the activities of the other, he declared.

He had a private word about this enterprise with the captain of the football squad, and threw in a few remarks relating to it at the close of a talk, or "speel," as the boys termed it, to the high school youths assembled in the gymnasium on the morning of the day when the last game of the season was to be played.

"It's not a denominational affair," he said. "It has nothing

to do with membership in my church or any other. It's just a gathering of young men who care to make good in the game of life. I have stood behind you from first to last, fellows, and now I'm counting on you to stand by me and see this thing through. I feel sure you will be at my back, to the last man."

"You bet!"—"We're with you!"—"Look for us!" were some of the hearty responses, with a round of cheers for the "Parson." A mighty love for these sturdy lads surged through the minister's heart. God give him grace to lead them to Christ.

"It's been a great fight—every inch of ground contested," said the football captain to the men gathered in the gym for a rub-down after the game; "but we've won, and the parson has done his share toward putting it over. Now let him find every man of us squarely behind him next Thursday night. Cut out all engagements, fellows; let's make it understood what we think of his kind of man!" Again there was cheering.

Since the services Mr. Waller contemplated would be held in the club-room of the Old Stone Church, in a spacious hall fitted up for special occasions, the gentleman thought it wise to appoint a committee, made up of high-school scholars from that church and Sunday-school, whose duty it should be to extend invitations to this service to all male members of the high-school and Sunday-school who had reached the teen age. Personally, from the pulpit, the pastor invited the young men of the congregation, at the same time assuring older men of a cordial welcome should any of them wish to be present.

Thursday night found the hall well filled, curiosity being responsible for the attendance of some, interest in the youth of the church and city, others. It was a strictly Gospel service and was opened by Scripture-reading, prayer, and the singing of several stirring hymns, accompanied by the Sunday-school orchestra.

From the first moment the audience was quiet and reverent. The young clergyman's manner was very informal. He addressed this gathering in much the same easy, natural fashion as that with which the ball players in the high-school gym had become familiar. Plain in his language, direct, enthusiastic, earnest, free, he held the attention of the company from his opening sentence: "Men, we have come here tonight to consider the one game we are all bound to play—the Game of Life."

"At the very beginning," he went on to say, "let us assure ourselves that the outcome of the Game of Life, like the outcome of every game we have ever played, will and must depend not only on how we play but on our objective—the Cause we espouse, the Goal we set, and the Leader we choose."

Mr. Manton was among the first of those who entered the hall that night. He answered to his wife's eager inquiries, after he reached home, something in this fashion:

"My dear, I envied Ned and every other boy in the audience who could begin at the beginning of

his years to pursue such a program as was presented to us tonight. Just the possibility of pure adventure that was sketched as open to the man who dares follow where Christ leads, was something beyond anything I had imagined. No explorer's wildest dream could touch its fringes, and the cost of such daring—neither withheld or minimized—could not detract from its charm. Then the goal, the objective of such adventure, was nothing less than bringing in the kingdom of heaven and the King—the King Himself, royal, but as yet uncrowned, being the Captain, the Leader, of the hosts. I don't wonder the boys listened spellbound.

"When Mr. Waller stated that this Game is played only by volunteers—that it includes no press-gang victims, no drafted men, but free men only, freely giving themselves for a Cause which gathers within itself all that constitutes blessedness—you should have seen those young faces, Mary, and have heard him itemize that blessedness. He made it clear that the Leader of this Cause is He who first gave us ourselves, and then died to purchase for us the larger selves we are to be, and is asking us to help Him make this larger life sure to others; also that this Leader, Himself, lives, day by day, to inspire, guide, stand behind and beside each person who enlists under his banner. Yet more than all this—He indwells each believer, by His Holy Spirit, so that with glad conviction we can affirm 'of His fulness have we all received, and grace upon grace.' How constantly do we need to remember that it is *not I*, but *Christ*. May He enable us to *sense the futility* of trying to merely follow and copy Christ; *we cannot!* Oh, glorious fact—He indwells me, and is my motive power, my strength—my victory!"

"I do not wonder—though he ended, without calling for a show of hands or any demonstration, whatever, with the simple words: 'There must be brave young hearts here tonight that pant for such leadership and such privilege—that the football captain leaped to his feet, crying, 'I believe; I have it!' Our Ned and four others were close behind him, as also a half-dozen of our Sunday-school boys, among them young Rice."

When Mr. Thorn reached home that Thursday night he found Mr. and Mrs. Rice with his wife waiting for him.

"Give us all you can, Bill," said Mr. Rice. "I count it a hardship that I had to work tonight."

"It was that," answered his neighbor, "for we've had the straight goods handed out to us, and no mistake. Parson played fair with the crowd. He made it plain enough that any man who walks where Jesus leads will visit hard places and find himself in queer company. No kid-glove affair tonight! Plain talk and plain sailing. The way he painted them mission fields—yes, an' the slums of New York an' Chicago, too—warn't enticin'. It made me think of poor Myers and the mines. Yet some of them husky football chaps looked 'sif they was suckin' up his words like they war honey, an' 'sif they'd like to swallow him, too, if they could. Queer how he's laid hold of 'em! Six of 'em was on their feet a'most b'fore he said his last word, an' one of 'em was that libra'y man's boy. Then there was some chaps from the Sunday school, an' your Joey amonst 'em, Mis' Rice."

"An' he means it," declared the woman. "He's jest been sot on them things sense Jean gave him the Testament. He used to be possessed to sell Sunday papers—an' did it occasional on the sly. But you couldn't hire him to do it now. Sunday is the day our Lord rose from the dead, he says, an' must be kept keeful. That li'bray man lent him a book about a missionary in the South Sea Islands—the one poor Myers talked about—an' the boy's near crazy over it. I 'spect he'll be orf to some mission himself one of these days, an' I'll never see his face again till the day of judgment. But who's to be grudge anythin' to the Jesus Sam Myers guv us?"

SWORD FAMILY ROUNDTABLE

Some Greatly-Used
Christian Leaders'
Comments on
THE SWORD
OF THE LORD



C. O. BAPTISTA is founder and president of C. O. Baptista Films, Wheaton, Illinois. He has been a pioneer and leader in the Christian film field, and developed the famous "Miracle" Projector.

C. O. BAPTISTA FILMS

REEL SOUND FILMS
MIRACLE SOUND PRODUCTION
TELL A SEE BIBLE LESSONS
AND GOSPEL STORIES

SUNNYSIDE AVENUE
WHEATON, ILLINOIS

I have now been reading THE SWORD OF THE LORD for about twelve years. I don't remember where I got the first copy. Somehow I kept reading it week by week. When our office was in Chicago and I had to commute twenty miles, I got into the habit of reading THE SWORD OF THE LORD on the train instead of the morning paper. This practice was very beneficial to me. It helped my body, mind, and soul.

Once in a while, when the headlines in the paper were extra large, I would be tempted to read the daily paper instead of the SWORD. The effect on me physically, mentally and spiritually was so marked that I had to reverse the practice quickly. Reading the SWORD early in the morning quieted my spirit and prepared me aright for the day's work.

Since moving our work to Wheaton, I have continued to read the SWORD. I think the good it has done me is tremendous. The material is like the best books, but because it comes in newspaper form, one is more apt to read more of the good things. I find there is hardly a column that the Lord is not exalted and the Word of God made more clear.

Sincerely yours in His Service,

C. O. Baptista

"It warn't Myers as guv us Jesus, Kate, woman; 'twas our Father in heaven," corrected her husband.

"So 'twas, but Myers made Him raal to us, Jim. It's good the A'mighty has some children as takes arter Him, as Myers did. I'd like my Joey to be sich. But it costs!"

"But not what it cost Him as

is above us to give His Son," assented the man.

"You folks ought'r a heard parson tell about the King's comin' with His own," now broke in Mr. Thorn. "He called it the 'Jubilee' an' that's what it will be—with a crowd o' Chinamen here; an' a crowd o' Indians over there; an' the reds an' blacks and yallors of

(Continued on page 4)

Dr. Bob Jones Says:

I have promised you friends that just as soon as school was over, I would let you know how much we had raised for the Student Loan Endowment Fund. Mr. R. K. Johnson, the business manager, tells me that we have right at \$731,000 in the Student Loan Endowment Fund in cash, bonds, notes, and other assets. This means that we need \$269,000 more to reach the \$1,000,000 goal. If the Lord tarries, we are going to keep on keeping on until we get that \$1,000,000. We need that much money in order to be sure that we can help any students that have to have help in order to attend Bob Jones University. So we want you folks to keep helping us until we reach the goal we have set.

We have raised for the missionary fund in recent weeks over \$20,000. For the last few weeks we have been dividing all gifts that came in for the Student Loan Endowment Fund between the Student Loan Endowment Fund and the missionary fund.

Many of our students have already gone to the foreign field, and a number are now packed up ready to go, and we have about five hundred missionary volunteers who will be enrolled here the next school year. So you can understand how God has put upon our heart a strange missionary burden. We

would like for you folks to remember that all of the money you send in now for the Student Loan Endowment Fund will be divided between the Student Loan Endowment Fund and the missionary fund—that is, unless you definitely earmark it for a special purpose. We would like to have you also keep in mind that the last \$300,000 we raise for the Student Loan Endowment Fund will be used exclusively to help students who wish to train for full-time Christian work, especially missionary work. We thank all of you for what you have done to help so far. Please keep praying for us, and please keep sending in gifts. We have never in our lives worked more unselfishly than we have in our effort to raise this Fund. We wish you folks who have invested some of God's money in the work of Bob Jones University and all of you who have prayed for the work could have been here for Commencement. Never in the history of the school have we seen such manifestation of God's blessing, approval, and power as we witnessed this Commencement. Please let us hear from you. God bless you, every one.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

Book Reviews

(Continued from page 2.)

a less "wicked and adulterous" generation than ours. The literary style is unexpectedly modern in comparison with the usual religious work of the mid-Victorian era and the post Civil War period. The publishers claim for it a sale of almost two million in the 72 years since the first edition came from the press. I wish it might have another two million sale this year. It is a book which cries out to be read today.

DR. BOB JONES, JR.

SPURGEON'S SERMONS (Vol. 1). Zondervan Publishing House, Grand Rapids, Michigan. 383 pages, \$2.95.

Every preacher should make it his business to read *Spurgeon's Sermons*. It is always a revelation to any reader to see what golden treasures Spurgeon could bring forth from a single verse of Scripture. Not only should ministers read *Spurgeon's Sermons*, but every Christian will be blessed by a careful reading of them. The love which Spurgeon had for Christ and for the souls of men is clearly revealed in every sermon. We will not read far without discovering at least in part why God used Charles Haddon Spurgeon in such an unusual way.

DR. LEE ROBERSON

PSALMS, by H. A. Ironside. Loizeaux Brothers, Inc., New York, New York. 250 pages, \$2.50.

In the style that was peculiarly Dr. Ironside's own. Often a verse-by-verse commentary, at other times the entire psalm almost treated as one verse. Again and again the author goes into the original Hebrew to bring out hidden treasures. There is a wealth of learning and blessing in the pages of this book, the last to be published from the pen of this widely-used saint of God.

EVANGELIST BILL RICE

JACK SHULER'S SHORT SERMONS. Zondervan Publishing House, Grand Rapids, Michigan. 152 pages, \$2.00.

This volume contains thirty-eight selected sermons by the popular young evangelist, dedicated to "the best Dad and Mom any fellow ever had." This is my first touch with Jack Shuler, and I am delighted. His radiant personality permeates the sermons, his choice of words is remarkable, his style is beautiful, and his messages are the pure Gospel. You will not want to put this book down until you have finished it.

DR. JOHN L. HILL

(Any of the above books may be ordered from your bookseller, from the publisher designated, or from Sword of the Lord Publishers, Wheaton, Illinois.)

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Evangelist F. A. Wirth reports a good meeting in the Community Church, Cathro, Michigan, where Rev. Walter Bye is the pastor. The twelve-days' series, lasting from May 6-18, saw nine saved and many others coming for re-dedication of lives. Others pledged family altars.

Sunday, May 18, Evangelist Clifton Brannon closed a seven-day revival in the First Baptist Church of Dalhart, Texas. The Lord gave 69 conversions; 55 for baptism; 193 rededications; 13 received by letter and statement; and seven decisions for family altars. Rev. W. Clyde Hankins is the interim pastor.

Brother Brannon was earlier in a good revival at the Centropolis Baptist Church of Kansas City, Missouri, where Rev. Gordon Carpenter ministers. There were recorded 390 decisions for Christ, including 105 saved. God moved wonderfully and there was a great turning from sin and defeat.

Rev. Warren Steward, former song leader and musician for Dr. John R. Rice, reports that he has been called of the Lord to work with Evangelist Merv Rosell. He states that his work will be to take Evangelist Rosell's new film

out for a few months, and also help him in some of the preaching meetings.

Evangelist John F. MacArthur, 465 Oliveta Pl., LaCanada, California, who recently left a pastorate to return to fulltime evangelism, reports a good revival at the First Baptist Church of Lake Charles, Louisiana, where Dr. Paul Roberts is the pastor. Some 93 united with the church, 64 by baptism. From there he went to Liberal, Kansas, for his fifth visit to the First Baptist Church there; then Evangelist MacArthur traveled to Torrance, California, for meetings in the First Baptist Church and after that was in a Delano, California, campaign.

From the First Baptist Church in Petersburg, Illinois, comes word of a time of revival under the ministry of Evangelist Bob Oughton. According to the reports, many surrendered to Christ for soul winning, separation, and service. Some 18 were saved, many family altars were established, and others pledged to tithe. The Lord spoke to individuals in unusual ways, and attendance throughout was exceptionally high. Rev. Everett R. Wall is pastor of the church.

Forty-Eight Bernard Street

(Continued from page 3)

the world a-comin' next, an' a lot of fellers from the city streets an' jails. An' he pictured the King's Volunteers a-watchin' 'em gather, knowin' they helped bring 'em in! My it's not in me to tell it true, as he did, but me heart thumped, an' I bethought me of Myers, an' of how glad he'd be— an', somehow, I wanted to get intill it meself, good-for-naught as I am!"

"The boy spoke out of God's heart tonight, Nell," said Dr. Prescott, as he divested himself of his overcoat, his sister standing by. "That address of his was a big thing, though I missed a lot of it. The janitor beckoned me from the doorway before Waller had proceeded far; I was called to a case. When I got back the dear chap was surrounded by boys. Say, Nell, the whole football squad was there—six of them fully surrendered to Christ, the others evidently under conviction! Over in a corner, if you'll believe me, was young Rice, our paper-boy—Jean's protegee—on his knees, with a lad beside him. Several of the older members of the church were waiting to get at the minister. Manton's face shone as if he had seen an angel.

"I waited too; I had to have my chance. I'd got enough to know God had the floor and the speaker, and something was sure to happen. When the boy caught sight of me his eyes began to shine.

"See what you've let me in on," he said. 'A slice of glory on the way to glory!'

"I'm not responsible," I protested. "Nothing in me could produce such results."

"Nor in me," he agreed, clasping one of my hands in both of his. "But you could and did point out the road that led to it." Nell, it has been a great night, only eternity will reveal how great!"

Dr. Jerry was right. Only etern-

ity will prove all that was done and begun on that Thursday evening. Two young men, midway in the twenties as for age, sat in that assembly, neither of them acquainted with the other, both there by so-called chance. Each of them had been conscious for months of God's call to the foreign mission field; each had been hesitant, half-fearful.

It was not until two months later that Mr. Waller learned of their presence that night. Accepted by his denominational mission board, expecting to be sent forth early the coming spring, one of these young men visited the pastor on a certain forenoon to thank him for the burning words that had led him to decision.

"I thank God," said the young candidate, earnestly, "that you so faithfully explained the meaning of those words, 'A sinner saved by grace.' I might have gone on to the mission field depending upon my own merit, and achievements, had you not, by God's spirit, shown me the depravity of the human heart and its need of the atoning blood of the crucified Christ."

That evening, strange to say, the other of these strangers, who was about to join an out-going party the following month, called on the minister for the same purpose.

Mr. Waller was deeply moved. "Do you know Paul Matthews?" he asked this later comer. "No? You should see him before you sail. He, too, decided definitely for service overseas the night that you did. He goes to China, you to India, yet you are comrades in the greatest of adventures. I want you both to consider by what seeming chance I have learned of what God has done for you. Let it encourage you, as you go to fields where you may labor for years without seeming fruit, to go on cheerfully and courageously, since He who takes care of results will keep your accounts, and see that His word through your lips shall not return unto Him void, but shall prosper in the thing whereto He sent it."

(From the book, FORTY-EIGHT BERNARD STREET, of the Moody Colportage Series, 35c. Used by permission of publisher. Book may be ordered from Sword of the Lord, Wheaton, Illinois.)

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G. VEEN ENGBERGSS - General Manager

Dear Dr. Rice:

I want first to thank you from the depths of my heart for your giving space in THE SWORD to a report of the Danville, Va. Revival and the others you have run. I know you do this because you are heart and soul for mass evangelism, but I want to express my appreciation to you for keeping the news of my ministry before your readers.

Here's a hurried word about the Revival here in Fresno, California. In the first three weeks our computers counted 62,000 in aggregate crowds in this town of 90,400 people. The photograph enclosed will show one of the crowd shots. This is the Fresno Ice Arena, and we have 6,500 chairs and numbered bleacher seats. As you see, it is packed, and more than 500 stood through the service. We have had hundreds turned away. One night there was so much noise from people walking around on top of the Arena trying to listen through the skylights that we had to send our policemen out to get them down. Actual conversions have run about two hundred a week; at least there are more than six hundred recorded thus far as we extend the campaign through the fourth week.

We go from here to Rochester, N.Y. where Charles G. Finney held the greatest Revival in North American history in 1813. We have the Sports Arena there with 4,300 seats but can move out of doors to the Stadium which is close by if crowds demand it. The Rochester Democrat and Chronicle is running installments of the 1813 revival prior to our coming to prepare the city. Dr. Rice, we need your prayers and the prayers of your friends! Campaign begins June 1st.

I'm sending a photo of the Anchorage, Alaska crowd although the meeting was not reported. The picture shows 1350 people gathered in the High School Gymnasium when we were there in April. Over 300 conversions in the two week revival.

Let me know when dad's book will be out. I have him in one night of each campaign, and we can move lots of them I'm sure.

Sincerely,

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HAZEL BRYAN GODDARD, Moody '38, is editor of *Youth Supplement* in *Moody Monthly* magazine. Since graduation, she has served the Lord as editor of *Young Life* magazine for seven years, and now writes for Christian publications and assists her husband, Dr. J. Howard Goddard, president of Mid-South Bible Institute of Memphis, Tennessee.



"I saw a foundation laid..."

"From my window on the eighth floor of the women's dormitory at Moody Bible Institute, I watched the pile driver drive long poles way down deep in the ground. Night after night I'd hear the swishing of wet cement as men worked overtime to lay the foundation of Crowell Hall, the Institute's administration building.

"While I am sure I did not realize it then, a similar process was going on in my life. Important Bible truths were being planted way down deep. Over them was being laid a foundation of solid and practical Christian living habits.

"After Crowell Hall was completed, all

that one could see was the exterior structure. But it is those piles way down deep, and that solid foundation, that has kept the huge building standing—steady and unshaken through the years. And it is the foundation of solid and practical Christian truth I received at Moody Bible Institute that has kept me secure and sure through fourteen years of weathering life's storms.

"I thank God for Moody and for the lessons I learned there. My Institute training has been tremendously valuable in the various fields of service to which He has led me, but especially now, in assisting my husband at Mid-South Bible Institute."



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Persevering Prayer

By Rev. John R. Siemens, D.D.
Minneapolis, Minn.
(President, Minnesota Baptist Convention)

"And He spake a parable unto them to this end, that men ought always to pray, and not to faint."—Luke 18:1.

How near to fainting we are much of the time! Fortunately, our Lord's intimate knowledge of our frailty does not affect Him adversely. He is the Friend who knows all about us and loves us still!

How this truth shines forth from the parable of the unjust judge—one of the great Scriptures on importunate prayer. Knowing the inherent weakness of our flesh, the Lord Jesus in love and patience uttered a parable ("an earthly story with a heavenly meaning") to counteract this ever-present tendency to faintness, and to encourage us to persevere in prayer. This is the purpose of the parable: "Men ought always to pray and not to faint."

Here is a picture which majors in contrast and minors in comparison. Certainly, our loving Father

looms Heaven-high in contrast to the hard-hearted judge who "feared not God, neither regarded man," but finally, for a selfish reason, decided to avenge a persistently appealing client against her plaguing adversary. The judge gave in "because it seemed the cheapest way; he did not want to be wearied 'by her continual coming.'"

How utterly unlike this is our God, who invites us to come boldly to the Throne of Grace, although, for reasons which to Himself are clear and justifiable, He

may discipline us with delay. Someone has suggested that if when you pray, you do not get an immediate answer, then be sure that the delay is of more value in God's sight than the answer. Delay is not denial. Our all-wise, loving Father knows best. The answer is not only certain, but will be better than we can ask or think because it will be according to His perfect plan. "Shall not God avenge His own elect which cry day and night unto Him though He bear long with them? I tell you that He will."

The parable presents also an interesting study in relationships. The widow was only a humble citizen of the town where this judge held office. She went to him repeatedly with a single errand, and she won. We, on the other hand, are God's elect by grace, and therefore are not "strangers and foreigners," but are fellow-citizens with the saints and of the household of God. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

So much for the contrast. Now by way of comparison, we find our needy selves pictured in the person of the widow plagued by a pestilent adversary. We were, because of the fall, stripped! To add to our plight, we, like the widow, have an adversary to plague us. "Your adversary the devil as a roaring lion walketh about seeking whom he may devour; whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren."

Fellow-believers, let us not faint but continue "instant in prayer," that we may "through faith and patience inherit the promises," encouraging one another by the many "exceeding great and precious promises." "If God be for us, who can be against us? He that spared not His own Son, but delivered him up for us all, how shall he not with him also freely give us all things." "Let us not be weary in well doing, for in due season we shall reap if we faint not." "Men ought always to pray and not to faint."

"Unanswered yet?" Pray on.

Noteworthy NEWS Notes

The Boca Raton Bible Conference Grounds located between Palm Beach and Miami on Florida's gold coast, recently purchased and closed the only theater in town. Converted into an auditorium, the structure was dedicated in memory of the late Dr. H. A. Ironside with R. G. LeTourneau and Leon Sullivan officiating. The intention of conference leaders is to turn the 100-acre area surrounding the building into a "Winnona Lake of the South."

Occupying the Municipal Auditorium seating 12,500 persons, the Jack Shuler Crusade for Christ

will open in Kansas City, Missouri, June 28. Sponsored by more than 200 local churches in a 100-mile radius, the four-week campaign will be directed by Al Metsker, Youth for Christ director of the city. Some of the services are scheduled to be held in the Kansas City Blues Baseball Stadium which seats about 17,000 persons. Assisting in the campaign will be Rudy Atwood and the Old Fashioned Revival Hour quartette; the King's Trumpeteers; the Scoville sisters; as well as other well-known TV and radio musicians. Song leader will be Herb Hoover; Bob Anderson will be at the organ.

El Shaddai

(Continued from page 1)

den the home, but after a while hope deferred gave birth to despair and she suggested that Hagar might be taken to wife. From that evil day, trouble hung like a cloud over the patriarchal home. Communion with God ceased, and for thirteen years Abraham wandered from place to place, a disappointed, dissatisfied, and despairing man. Then God appeared to him once again when he was ninety-nine years old with this healing, heartening, and restoring message: "Abraham, you have been unduly influenced by the unbelief of your home; but I am El Shaddai—the God who is enough—and once you get that down into your heart, you will get your eye off circumstances and you will have faith enough to believe the staggering promise that I now renew: that Isaac shall yet be born to thee in thine old age! God was anxious that Abraham should know Him as 'The Enough God.' And He has the same concern for every

discontented, dissatisfied, and despairing soul today.

Oh that every one might be able to sing a chorus familiar to the Salvation Army lassies all over the world! They gather on the street corners in Australia, and this is their testimony in song:

*Thou art enough for me,
Thou art enough for me,
Thou living, loving, mighty God,
Yes, Thou art enough for me.*

The writer of that chorus has reached the heart of the text.

Let us think for a while on "The Enough God." We need to remember that the God of nature is the God of grace. The God of grace is the God of nature. All of nature speaks of the prodigality of God.

I was told of a poor woman who had never seen the ocean until she was taken there by a friend. After she had been a while on the shore, her friend saw tears streaming down her cheeks as she looked over the deep. "What do you think of it?" he asked. "It is the first thing I have ever seen of which there seems to be enough," was her reply. Some of us who have been on long voyages, after weeks at sea know something of the enoughness of God's nature.

Have you ever thought what an inconceivably small fraction of the sunshine ever reaches our little world? What do you suppose the fraction is? You would have to divide one millionth part by 273, and then you would find the infinitesimal fraction that comes to this little world of ours. Where does all the rest go? It streams out into space. God certainly is not hard up for sunshine. Oh, men and women, think of the prodigality!

(Continued on page 9)

"... a Million Subscribers"

(Continued from page 1)

beckoned unto their partners, which were in the other ship, that they should come and help them. And they came, and filled both the ships, so that they began to sink."—Luke 5:1-7.

Jesus borrowed a boat for a pulpit. Sitting in the boat He preached to the assembled people. And that reminds me that the dear Lord Jesus often borrowed from people who loved Him. Jesus was born in a borrowed stable. He rode into Jerusalem in the triumphal entry on a borrowed donkey (Luke 19:29-34). He borrowed the upper room for the last supper, the footwashing and farewell teaching before His crucifixion (Matt. 26:17-19). Jesus borrowed the lunch of a little boy, five barley rolls and two small fishes. With that lunch He fed five thousand men, besides women and children, and we may be sure that the lad had more than he could eat (Matt. 14:17). And when the Saviour died, He was buried in a borrowed grave which Joseph of Arimathea had cut for himself out of solid rock (Matt. 27:57-60). So we are not surprised to find that Jesus borrowed Simon Peter's boat for a pulpit.

But after He had preached, the dear Lord Jesus paid Peter back. He said, "Simon, Launch out into the deep, and let down your nets for a draught."

Peter and his brother Andrew were fishermen by trade. They had fished all night and caught nothing. Now they had washed their nets and given up. It seemed unlikely there would be any fish available today. But we are told, "And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing; nevertheless at thy word I will let down the net."

Oh, what a harvest of fish! The net was filled. They hurriedly began to fill their boat from the big net. They called their partners,

James and John, to bring their boat. Both boats were soon full and about to sink. How wonderfully Jesus paid back these who trusted Him with their boat. And how fortunate anybody is who will give all he has into the hands of Jesus. We remember that Hannah said about her baby Samuel, the child of answered prayer, "Therefore also I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (1 Sam. 1:28). Oh, may we give into the dear hands of the Saviour our boats, our donkeys, our rooms, our stables, our graves, our food and our children! How wonderfully it pays to invest things with the dear Lord Jesus!


I take it that Jesus intended this wonderful happening to be an encouragement to all who would attempt great things for God. He evidently meant to show Simon and Andrew and James and John what He could do if they would but work with Him. And verse 11, which ends the story, says: "And when they had brought their ships to land, they forsook all, and followed him."

Christian workers ought to launch out into the deep and let down their nets for a draught. And they ought to expect God to fill the net, to fill the boats, and to provide the needs.

I Have Decided to Launch Out Into the Deep and Let Down the Net!

It would be less than honest for me to hide the fact that I have had great searching of soul over the future of THE SWORD OF THE LORD. Once there was a time when I could go out and have great and blessed revival campaigns, and people would give love gifts with which I could pay the debts of THE SWORD OF THE LORD and keep it going. But the work of the Sword of the Lord Foundation has

(Continued on page 6)



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Dear Mrs. MacMullen:

We do so appreciate the gift of the SWORD OF THE LORD. We find this fine magazine such an inspiration and real spiritual food from the articles written. Will you please thank those concerned in making this possible to us.

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Rev. & Mrs. A. R. F.
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"... a Million Subscribers"

(Continued from page 5)

now reached proportions that make it impossible for me to finance the work, even if I were on the field full time, as I once was. Now I am tied down for at least half the time looking after this tremendous work (and when I am away, I must still work hours every day editing THE SWORD OF THE LORD, answering mail, supervising the work).

There is no doubt about the tremendous way the dear Lord is using the Sword of the Lord Foundation. Letter Month has proven by the testimony of thousands that THE SWORD OF THE LORD is changing lives and saving souls. We have had testimonies, amazing both in their number and in what they say, about how souls have been saved and lives changed through Sword, literature and THE SWORD OF THE LORD itself. Most gratifying of all has been the testimony of literally hundreds of preachers of the Gospel who have written from all over America, from Canada, and from a number of foreign countries telling how they have relied upon THE SWORD OF THE LORD, how it has influenced their ministries, how it has helped to keep them true to the Bible. From Methodist, Lutheran, Episcopalian, Presbyterian, Baptist, Christian and Missionary Alliance, Church of Christ, Pentecostal, and many other groups, ministers have written to express their deeply-felt thanks for THE SWORD OF THE LORD.

So I am certain that what Dr. Lee said is so. THE SWORD OF THE LORD ought to go into a million homes.

Likewise, The Sword of the Lord book publishers ought to expand until it dominates the field for the soundest Christian literature. What Fleming H. Revell once did in printing the soundest of Gospel sermons by the greatest preachers and the soundest Bible teaching, the Sword of the Lord Publishers is now doing.

The Sword Book Club is really just beginning to touch the enormous field open for this great Christian book club whereby people get only the soundest literature, selected by eminent Christian leaders and save much money through free premium and dividend books. Instead of some 3,500 members, the Sword Book Club should have 25,000 members, or 50,000 members. The field is wide open.

And what shall I say about the Free Literature Fund? I believe that if we had had enough workers and money for literature, we might have changed the nation Japan into a nation as nearly

Christian as any nation in the world. Even yet there is an insatiable demand for our literature. The same is true in India, Spain, Portugal, Italy, South America, Mexico, and in European nations. We ought to be doing ten times as much as we are doing. The plan is right. It is economical, thrifty, sensible, Christian. It has the confidence of the best missionary leaders. It actually gets results in thousands saved. We ought to expand the Free Literature work.

And so we ought to expand the great conferences on revival and soul winning.

But Here Are Our Limitations

We want our friends to face with us our limitations which ought to be removed for the expansion of this tremendous work.

1. We have an inadequate building. It was an old warehouse building on the back of a residence lot in the heart of Wheaton, next door to the police station. During the war we were not allowed to build. This was the only building available in town large enough for our needs. So we bought it, and have fitted it up for offices. It is about 50x70 feet, three stories including basement. Into it are jammed about fifty workers and it is crowded to the doors. We ought to have a building twice as large, built exactly for our purposes. We are already planning on this matter, have a lot in mind. We must have room for more office workers. We ought to have room for printing equipment. Now we do very little printing. Most of it is done by contract. We can save money and time with our own printing equipment. We estimate that the building we need would cost perhaps \$200,000. The printing equipment we need would probably cost \$80,000 more. More room is an absolute imperative.

2. We must have additional help, executive and editorial and promotional help. For long years this work was carried on by one man and some secretaries. Without salary, I worked long hours daily, have carried the load largely by myself. Now we have some fine younger people learning the work and taking responsibility. We ought to add two or three very strong helpers at the top, trained leaders—a top promotional man (and preacher), an editorial helper, one or two executives. I have been turning down invitations to Australia, to Europe and England. I have turned down revival campaigns, struggling to do the work alone that no two men could do. Now we must have additional help.

VACATION TIME IS HERE!

And with it comes responsibilities as well as opportunities. The greatest responsibility, perhaps, is the one of deciding just how the time shall be spent. Perhaps your answer is a summer Bible conference or evangelistic conference.

Watch the pages of this paper for information about such conferences. Send for further details, if you desire; pray, and the Lord will lead you.

3. The only capital we have is that which Mrs. Rice and I could save up and put into the work through these years in the ministry. At great sacrifice, we have put about \$30,000 into this work. The work ought to have ten times that much capital. We work largely with borrowed capital and pay interest on it. I think we have never missed an interest payment, and nobody has ever lost a dollar invested with the Sword of the Lord Foundation. But now is the time that God's people ought to invest money enough to finance this great nonprofit foundation so we can carry on our work for the Lord in security and without hindrance, without interest payments, and with sufficient help.

This Work Deserves the Large Support of Christian People

Let it be understood that the Sword of the Lord Foundation is a nonprofit corporation chartered under the laws of Illinois for Christian work. It does not belong to the editor. Neither the editor, nor his family, nor anybody else has a dollar's worth of stock in the Sword of the Lord Foundation. The building, the equipment, the large stock of books all belong to the corporation. Neither this editor nor his family can ever recover a dollar's worth of the property nor get any profit from the investment. This work is on exactly the same basis as a church building, as a Christian college, or Bible institute, or as the property of a mission board. THE SWORD OF THE LORD is your paper. Every Christian who helps in the work has a real interest in it, and has, in that sense, some ownership of the Sword of the Lord Foundation. And that is the only way that anybody else owns the Sword of the Lord Foundation. The members of the board of this nonprofit corporation do not any more own the building and property of the Sword of the Lord Foundation personally, than deacons or trustees own a church building.

Actually the editor would be allowed by law to take a modest salary. He does not. He would be allowed by law to take royalty on his books just like we pay royalty to other authors whose books we publish. He does not do so. So both in letter and in spirit, the Sword of the Lord Foundation is actually nonprofit, a Christian institution on par with the soundest foreign mission boards, with the best Christian colleges and Bible institutes, with the best orthodox, soul-winning, local church.

Not only is the work genuinely Christian, wholly given over to the Lord, but it is actually getting marvelous fruit, bearing a gracious harvest, by the Lord's blessing. We believe that money put into the Sword of the Lord Foundation will get more souls saved, will revive more Christians, will call out more preachers, will do more to maintain soundness in the faith and to keep people and institutions from modernism than the same money put anywhere else in the world. We make this statement after very careful weighing of the facts, and long knowledge of the facts in widespread Christian work. And the fact that we who know this work and love it and work with it the most have given more sacrificially to it than anybody else has ever done proves that we are honest in our conviction. Money invested in the Sword of the Lord Foundation should be expected to bring as great results for God as invested in the soundest foreign mission field in the world, or in the most evangelistic local church in the world. We do not say you should not give to your local church. We do not say you should not support missions. You should.

We say that the Sword of the Lord Foundation is just as worthy of your financial support as any other Christian enterprise in the world, as far as we can judge.

How People Can Help

All along we have asked people to send in subscriptions. Thousands of people have. We have asked you to help in the Free Literature Fund, and with the help of readers, we have sent many, many thousands of dollars to the foreign mission field in Christian literature and this literature has resulted in thousands of souls being saved, according to the detailed reports of the missionaries who work with us in many fields. But now we are going to ask you to give not only to the Free Literature Fund and not only to send subscriptions. We are going to ask our friends to help us build a great building to house the Sword of the Lord Foundation and its many activities. We are going to ask you to finance this great work so that we can pay back all its capital. We ought to own our own capital.

There are three ways that people ought to help, and will help, we believe.

1. Many ought to give regularly to the Sword of the Lord Foundation out of income. Money given to this nonprofit Christian corporation, recognized by the federal government, is deductible from taxable income. Wouldn't it be better to invest the money for the Lord rather than pay it in taxes to a spendthrift government? And remember that the government has provided that fifteen per cent of your net income may be used for this purpose without being subject to income tax. The government recognizes the great value of such nonprofit corporations as the Sword of the Lord Foundation and pays you to give to them. Churches should put the Sword of the Lord Foundation in their budgets and annually or monthly give a certain amount to this work, just like they support mission boards and Christian schools and other nonprofit work approved by sound Christians. Some should give large gifts. Others should give small gifts, but give them regularly.

2. The Sword will establish an annuity plan whereby good Christian people may invest their money with the Sword of the Lord Foundation. During their life time they will receive good interest on their money, more than they could receive on any other plan besides an annuity plan. Then upon their death, the money in-

vested becomes the property of the Sword of the Lord Foundation. Here is a way that many people who have some money laid by and who wish to live on the income from this money, may have regular income at higher-than-usual interest rates, and then at their death leave the money to carry on this blessed work of the Lord.

3. Many should leave bequests to the Sword of the Lord Foundation in their wills. Would it not be better to leave a substantial gift to the Sword of the Lord Foundation than to have it quarrelled over by relatives and spent for lawyers? And after the children are grown and have a means of support it is often better that they be left to make their own way without the temptations of large amounts of money which they did not earn. Put the Sword of the Lord Foundation in your will! Let your means serve the Lord after your death. Surely you would look down from Heaven with joy to remember that you were having a permanent part in this blessed soul-saving work that goes around the world.

Yes, we plan to launch out into the deep. Soon, God willing, a famous Christian leader, a great preacher of the widest experience in Christian leadership, will come to be promotional secretary for the Sword of the Lord Foundation and to help the editor. God willing, we will make plans as rapidly as possible for a great building that will adequately house the activities of the Sword of the Lord Foundation. We want your prayers. We want you to stand by us. And we solemnly promise God and all our readers to keep THE SWORD OF THE LORD true to the Bible, to keep the emphasis on soul winning, to stir revival fires around the world. We will stay true to our stand for separated, holy living, our insistence that we must have the power of the Holy Spirit for Christian service. We will stay good friends and true friends to every true Christian enterprise, and will support them as we have in the past. We will continue, to be, God willing, a voice for evangelism, for the fundamentals of the faith, for New Testament Christianity in the power of God. Will you help us to launch out into the deep and let down the nets for the great draught of fishes the Lord Jesus has in mind for us to catch for Him?

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Arthur W. McKee, Executive Manager

(Continued from page 1)

To our service one night came a man who was a miserable, wretched drunkard, one of the most wicked fellows you could imagine. I did not know he was in the place, but God did and fitted the sermon to trim. Later, he confessed, "I sat back there and got mad at you. I knew my wife had told you all about me; I was determined to whip you." And he could have done it. I saw him walk off with a tent pole one day. He was one of the strongest men I have ever seen. I am glad that brother did not decide to whip me that night! Instead of him whipping me, the Spirit of God got out His lash and began to thrash him. Humble and broken, down on his knees he fell at the invitation. How he cried to God to save him from the awful doom he deserved! You talk about a man with tears—he had them! A man with a broken heart—he had it! He went over his past sins, and, of course, God saved him. Now he goes out, beloved, with a burning

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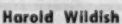
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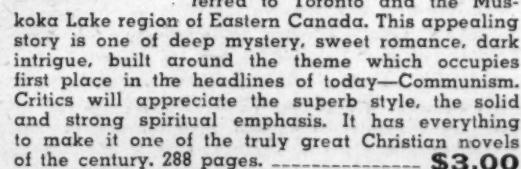
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In Hebrews 5:8 we read even of Jesus in the Garden of Gethsemane, that "though he were a Son, yet learned he obedience by the things which he suffered." And in the Garden of Gethsemane as He prayed to God with "strong crying" and "fears" He was "heard for his **GODLY FEAR**" (R.V.). Oh, beloved, listen, Jesus, as a man, had a wholesome fear of getting out of the will of God. He was

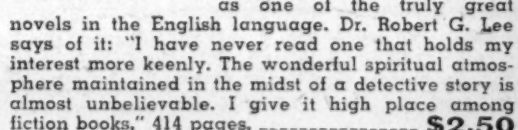
And he urges us to fear also, saying, "And if ye call on the Father, [He is a Father but He judgeth] **WHO WITHOUT RE-**

Paul, writing to the Corinthians, said, we are to perfect holiness "in the fear of God" (II Cor. 7:1). But what do all these passages mean? They mean just exactly what they say. Beloved, the reason we do not read the Bible more is that we are not afraid of God. The reason we do not pray more is that we are not afraid to neglect prayer. The reason we are disobedient, and not trying to win souls when Jesus says, "Ye are my witnesses," and we mock the Son of Man to His face and refuse to open our mouths (Continued on page 10)

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Banners Of Blood

By James H. Hunter

We doubt if you have ever read a story of such enthralling interest. *Banners of Blood* are indeed waving over Jerusalem today, and it is against the turbulent background of the Holy Land that this book has been written, by one who knows it intimately. From Palestine the scene shifts to Arabia and the story rises to a breath-taking climax in the mysterious redrose city of Petra, hewn out of solid rock many centuries ago. Here is a tale which, for sheer fascination of narrative and vivid descriptions of the East, will rank among the leading works of fiction of our day. 228 pages. Published at ----- **\$2.00**

These men write reviews

You get the Sword Book Club News every month describing the book of the month, selected by our panel of judges, including: **V. Raymond Edman, Ph.D., LL.D.**, president Wheaton College, Wheaton, Illinois. **Henry Hepburn, D.D.**, minister emeritus, Buena Memorial Presbyterian Church, Chicago, Ill. **John L. Hill, Litt.D., LL.D., L.H.D.**, long book editor Southern Baptists, Nashville, Tenn. **Bob Jones, Jr., Litt.D., L.H.D., LL.D.**, president

Bob Jones University, Greenville, S. C. **Lee Roberson, D.D.**, President
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John R. Rice, D.D., Litt.D., evangel-
elist, author, editor "The Sword
of the Lord," Wheaton, Ill. **William
H. Rice**, widely-used evangelist,
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Book Club Members get absolutely free each month the Sword Book Club News, which reviews the newest and best Christian books by the Sword Book Club panel of eminent judges. You agree to send in the rejection slip which is always provided for any first selection that you do not want. If you want the first selection, you do nothing; it will be sent

to you automatically. If you want no book, or you want an alternate, you send in your rejection slip. That is all there is to it! You save money, you get only the best books, reviewed by true Christian leaders, you get only the books you want, you keep informed on the best Christian literature all the time.

ISSUE COUPON NOW!

Please enroll me as a member of the Sword Book Club, and send me my free book _____ for my first selection, _____ which I enclose \$_____. I am to receive another free book _____ each four Club selections I buy. I am not obligated to take _____ book every month, and may cancel my membership any time by buying four Club selections. I may maintain Club standing by taking as few as four selections during the year. I am not required to purchase any Club selections in advance any volume I do not wish to own. For each volume I do allow to come, I will send _____ cent within seven days after I receive it.

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Preacher Learns Better

We continually get letters from Christian people who have been convicted of the sin of yoking up with unbelievers in the lodges upon reading the book, *Lodges Examined by the Bible*, by Editor John R. Rice. A pastor of a First Baptist Church in Oklahoma writes May 15: "I was a Mason until I got your book on *Lodges*

Examined by the Bible. I don't know 'till this day who sent me the book, but I thank the good Lord for it and for whoever sent it."

This paper-bound book, 88 pages, 9 chapters, giving the editor's personal testimony and experience with the lodges, what the Bible teaches about oaths, what the Bible commands Christians about yoking up with unbelievers, telling the false religion of the lodges, etc., may be had for 50c a copy. Order *Lodges Examined by the Bible*, Sword of the Lord Publishers, Wheaton, Illinois, or from your book store.

The Resurrection of the Human Body

(Continued from page 1)

Hear with what authority it speaks: "The dead men shall live, together with my dead body shall they arise" (Isa. 26:19). "Dead men!" "Dead bodies!" "They shall arise!"—"He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you" (Rom. 8:11). "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, ... and some to everlasting contempt" (Dan. 12:2). "Asleep!" "Awake!"—"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth" (John 5:28, 29). Such announcements, my hearers, have kindled a smile upon the brow of bereavement, and a star in the graves of the departed.

Objections to Resurrection Truth

This doctrine being peculiar to Christianity and having nothing analogous in nature, has been a favorite object of attack by every school of infidels since its announcement. It is condemned as false, because it involves a mystery. This argument is of no force unless it is true universally, unless every other thing which involves a mystery is false too. If it is true universally, if everything which involves a mystery is false, then there is nothing true in the universe. The argument proves too much, therefore is worth nothing.

The objector confounds two things very essentially different; mystery as to fact, and mystery as to a mode. A fact may be plain, while the manner of its production may be mysterious. The doctrine of the resurrection is a doctrine of fact, and as such is clear, but its mode is mysterious. The objector confounds mystery with absurdity. An absurdity is something contradictory in its very nature to human reason and common sense, such as supposing an effect greater than its cause; a mystery is something beyond human comprehension on the account of its magnitude, or the relation it sustains to infinite power. The resurrection of the human body is not an absurdity, for it is not contrary to human reason; but a mystery, for it involves the agency of infinite power to accomplish it. A doctrine whose foundation stone is omnipotence could not from its nature be subjected to the feeble rules and restrictions of reason.

To deny the truth of the resurrection because its mode is a mystery to us, is to say that a finite mind is equal in discovering and investigating power to all difficulties involved in the existence and nature of any truth, however intimate its relations to the great infinite, either in being or principle.

Another objector says, the resurrection contradicts the great principles of science. No science is perfect: it has been the business of one age to modify and improve the science of the past age; a future age will but expose the learned follies of this. Science is scarcely out of its swaddling-clothes. Is it entitled to more credence than the Bible? Must this old Book, hoary with the age of centuries, written by the finger of inspiration, born at Sinai, completed amid the splendors of the Apocalypse, whose footprints are seen in the crumbled dust of earth's wrecked and ruined greatness, whose teachings are God-

like, whose precepts are thunder-given, whose promises are the hope of the world; fly the stage before the gorgeous diction and sacrilegious pretensions of an ungodly and pseudo-philosophy?

But I could never see any point or relevancy in the objection. In what department of true science are those principles found and taught, conflicting with the doctrine of the resurrection? I appeal to all the tomes in the wide range of scientific lore for an answer—they are nowhere. All science is founded upon the discoveries of sense; and if it teaches such principles, it has exceeded its province, therefore it is no argument. Revelation is the only oracle of our faith, and the proper tribunal before which to refer our theological questions. It is under its potent influence alone that life and immortality become divine realities. To go to science to settle matters of faith, is like going to a dictionary to learn history, or to geology to learn mathematics.

Again, the objector says, it is contrary to our experience. But the great error in the objection is, that the objector assumes that his individual experience is the universal experience of the race. The exact and entire experience of an individual now is unlike in many respects the experience of his contemporaries; how much more is it unlike the experiences of men in different ages of the world, and in different stages of its development. It does not follow because the tawny son of the tropics has never seen the earth whitened with snow, that the Laplander has not seen it; neither does it follow because we never saw a man raised from the dead, that the apostles did not see it.

Again, it is urged that the resurrection is contrary to the immutability of the laws of nature. This argument is of no force, for the resurrection is not to be brought about by the regular action of the laws of cause and effect, but by a supernatural power. "Do ye not therefore err," said Christ to the Sadducees, "because ye know not the scriptures, neither the power of God?" "Why should it be thought incredible with you," says Paul, "that God should raise the dead?" It is a provision of redemption, hence above nature and nature's laws, yet not contradictory to them, to either nature or its laws. It is a provision of a supernatural plan coming down upon nature, and entering in unity with it, into the unity of God's grand system, embracing the material, immaterial, and moral.

Another objection is, the resurrection of the dead is an impossibility, because this body continually changes its substances, so that the bodies we now have are not the same we had a few years ago, nor will be the same a few years hence—that the bodies in which we have sinned or acted righteously may not be in many instances the same bodies as those which will be actually rewarded and punished. This argument contradicts the infidel's own theory of the seat of personal identity, transferring the ego from the soul, the only true subject of reward and punishment, to the body, which is rewarded and punished simply as the instrument.

Such an argument would liberate in a few years every criminal in the world. Why retain a man in prison longer than the time afforded by this supposi-

tion for a perfect and entire change of the substance of his body? Know you not at the expiration of the hypothetical number of seven years that he is immaculate unless he sinned during his imprisonment? that there is not a particle of that guilty body which was incarcerated? Open your state prisons and penitentiaries, and let their hordes out upon society, they are innocent. The same argument would so affect the proceedings of our criminal courts, that judge and jury would have to exercise great care to know how much of the guilty body was arraigned at the bar, if any, in order to mete out the ends of justice.

Such an argument, though popular and common, contradicts common consciousness and experience of mankind. Again, it would apply with equal force against the resurrection of Christ. His body, according to this hypothesis, changed several times, at least four times. Yet what body did he bring up? This brings us to the true scriptural answer to the objection—the same body he laid down in the grave.

Evidences Proving Resurrection

We have an evidence of the resurrection of the human body in the resurrection of Christ. "Since by man came death, by man came also the resurrection of the dead." "If Christ... rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen" (I Cor. 15:12, 13). The resurrection of the race follows naturally from the resurrection of Christ. This is clear from the federal representative nature of Christ. The relations He sustains from His federal representative nature to Adam proves it. If Adam in his representative character brought death into the world by his fall, and died himself, it is reasonable that Christ, in His representative character, should by His life, death, and resurrection bring life into the world. The relation He sustains from His federal representative nature to us proves it. Being our second federal Head, and Heaven appointed Prototype, and that He did take upon Himself a human body, and resumed that body after it had lain in the grave, exalted it to Heaven, changed and glorified, is powerful evidence that our bodies too shall be raised, changed, and glorified, and dwell with His forever.

Again, if it was necessary for Christ, to complete the plan of salvation, to be raised from the dead, it is also necessary, to complete the execution of the plan, that man also should be raised, and furthermore if He was able to raise Himself, He is able to raise others. Such is the argument of Paul, hence he adduces as his principal evidence the fact that Jesus rose from the dead. His resurrection is the type of ours. Part of our nature is in Heaven; the exaltation of a part argues the exaltation of the whole. The Great Head of the church has gone up, and the body must follow. He is, as the apostle expresses it, "The first-fruits of them that sleep."

The Jews were commanded to cut the first ripening grain in their fields and take it to Jerusalem, and lay it upon the altar as a pledge of the coming harvest and as a thank offering to God. At the end of the harvest they all again met at Jerusalem to celebrate the harvest feast; which they did with sacrifices and thanksgiving for many days. Now Christ the "first fruits" lays upon God's altar in Heaven, as a pledge of that glorious harvest at the end of the world, which will leave every old tomb tenantless, and gather us all, soul and body both, redeemed and glorified into Heaven.

The scheme of human redemption necessarily embraces the resurrection of the human body. Its provisions extend to the body, as well as to the soul. Hear the Scriptures: "Ye are not your own," but are "bought with a price; therefore glorify God in your body and your spirit, which are God's" (I Cor. 6:19, 20). Both body and

soul are God's. Both bought by the blood of Jesus. Surely a body bought by the blood of Christ, especially when that body has been the sanctified temple of the Holy Ghost, cannot perish forever. "We... [wait] for the adoption, to wit, the redemption of the body" (Rom. 8:23). "I am the resurrection and the life," Christ exclaims. No mistaking His meaning, for He is speaking with reference to Lazarus. Peter and John "preached through Jesus the resurrection from the dead" (Acts 4:2). If through Christ, it is embraced in redemption. Christ "hath abolished death and hath brought life and immortality to light through the gospel" (II Tim. 1:10).

The seat of self-consciousness, or personal identity, is in the soul, yet the body is an integral and essential part of the constitution of man. God doubtlessly designed in the creation of man

the blending of the two great elements of His universe, the spiritual and material, into one creature. This is clear from the very facts of the case; the creation of pure spirits, the creation of simple matter, and the creation of the dual nature of man, compounded of both. Man appears to be the central link, uniting the spiritual and material, in the grand chain of life and existence, sweeping from the throne of God down through every rank and order of beings, by regular gradations to the passive sod upon which we walk. This being true, it follows naturally that the body is as essential a part of man's constitution as is his soul—that he would not be man without a body. If this conclusion be true again it follows, if man is redeemed, the plan affecting such work must include the body as well as the

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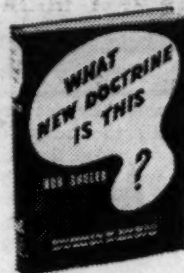
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El Shaddai

(Continued from page 5)

ity of the God of nature! How marvelous is the God before whom we bow, the El Shaddai, "The Enough God"! But the God of nature is the God of grace, and if the provisions of nature are abundant, the provisions of grace are equally magnificent.

He Is Enough for
Our Salvation

Surely the atoning work of our glorious Redeemer is enough. Do you ever wonder whether the work of Calvary is really adequate to lean upon? Believe me, the God of nature is the God of grace, the God of the open hand who sent His only begotten Son to suffer and to die, and through all eternity that grace should be our theme. Whatever grace may mean, God has an abundance of it, for He speaks of the "unsearchable riches of His grace." Learn to say:

*Upon a life I did not live,
Upon a death I did not die,
Another's life, Another's death,
I stake my whole eternity.*

He Is Enough for Our
Satisfaction

We have recently seen in magazines and newspapers the pathetic pictures revealing the tragedy of long lines of little children half clothed, almost starving, waiting for hours to be filled with soup, their daily ration. Every day and every hour getting more emaciated and more starved, they have less of life, are less satisfied physically. There is something more tragic and pathetic than that, for there is something far higher in the human life than the physical.

There are millions of souls trying to satisfy the deepest desires of the human soul with the tin cup of weak philosophy, or some man-made useless help for the soul's life.

How can a man with a great heart and an immortal soul find any satisfaction whatever in the things of this world? He was made for God. He was made for eternity. Therefore, there is not satisfaction for that immortal nature outside of a vital, personal experience with God—the God who is enough for our satisfaction. The tragedy of it all is that men have never discovered the secret that God is their satisfaction, and that there is no other way to get it.

The Lord Jesus, the El Shaddai in human flesh, talked to the woman at the well about this. She had tried everything. She had tried some things she certainly ought not to have tried. She had gone the limit to get satisfaction in what this world could give. This woman talked to Him, and He discovered her secrets. Immediately she saw that He was different from other people. What did Jesus tell her? "You are in the world where you are all the time getting thirsty. The more you drink, the more you want. But if you will drink of the water that I will give you, you will never thirst again."

"What a message for those of us Christians who are half in the church and half in the world. I am constantly asked if it is wrong to go to certain places of amusement. Jesus said: 'Whosoever drinketh of the water that I shall give him shall never thirst.'"

Thank God, we will never thirst again if we will drink of the fountain of God's love!

He Is Enough for Our
Security

The God of nature who binds this earth in its relation to the sun so that it swings around its orbit without the variation of an inch of space, or a second of time, is the El Shaddai who binds the saved sinner to Himself. If gravity—the thing that holds this earth to the sun—is wonderful, how much more wonderful and marvelous is grace, the thing that holds us to the heart of God! It is divine favor; it is God's love and mercy; it is God's everlasting, eternal love that binds me to the heart of the universe. Blessed be His name! I can never be separated from it, for Jesus said, "No man is able to pluck them out of my Father's hand... I and my Father are one."

Does God call you to His holy service? Then He will be your sufficiency, for He has said, "Lo, I am with you always, even unto the end of the age." Did you ever hear that story about the young Scottish preacher who was visiting an old lady who knew her Bible pretty well? I suppose he thought it was his duty to leave a text with her, so he said, before he left the room, "What a lovely promise that is, 'Lo, I am with you always.' " "Hoot, mon," she replied,

"it's no promise; it's just a fact." Oh, brother, it is not, "I will be with you." That would be blessed; but it is more than that. It is "I AM with you"—the declaration of a glorious fact.

If we could call the great heroes of faith to give witness, what do you think they would say in regard to the sufficiency of God? "Hudson Taylor, was God enough for you in the midst of the stress of battle, through all the years spent in China?" Can we question what would be his reply? If we could ask David Livingstone, who died on bended knee among the swamps of Bangweulu: "Livingstone, amid all the loneliness and labors, your fevers and distresses, was He enough for you?" Surely his testimony would be, "I found Him to be El Shaddai, the God who is enough." David Brainerd, the pioneer missionary to the North American Indians, would surely give the same testimony.

Ah, my friends, there are thousands of people who never read the Bible, but who do read us. Let them see that in all the busy circumstances of life, that you have a God who is sufficient for you, and they will say, "I would that God were my God, the Saviour my Saviour, the Spirit my Guide, and the Book my treasure." Let us launch out upon the bountifulness of the salvation, satisfaction, security and strength of the El Shaddai.

The Resurrection of the Human Body

(Continued from page 8)

soul, or man is but half redeemed, and the plan is but half a plan.

Again, God's whole system, spiritual and material, embracing His government of both, is a unity—a well-balanced, symmetrical, magnificent unity. The creation of a bifold being, possessing in unity in his constitution the two prime elements of God's grand system, appears to be necessary to the unity of the whole. Now such a creature was man, for he is both spiritual and material. Such being his nature, it is presumptuous that as a compound, God intended he should be immortal. In fact, such is the teaching of the Scriptures. Now sin entered the world, a foreign element in the divine system, and being a violation of law, the basis of all order, naturally produced disorganization and death. It naturally destroyed the compound nature of man by separating his soul and body. Man was destroyed; the design of God was thwarted; and His system lost its unity—results not obviated by the salvation of every disembodied soul in Heaven.

Such were the effects of sin, and the nature of God, and the nature of things required that it should be expunged out of His entire system. He could have destroyed sin by the destruction of everything which it had effected. He could have hurled His unbalanced system into nihilism. He had the power to do both, and His nature would have justified the action. But He of His own free will and grace chose to establish a redemptive and compensatory dispensation, according to the laws of His system itself, extending its provisions throughout the entire system, and touching with its restoring power everything which sin had touched—restoring man, establishing and perfecting His original designs, readjusting the disturbed relations of universal being—He chose to establish a redemptive and compensatory dispensation constituting within itself a complete remedy for the evils of sin.

A dispensation countervailing the influences of sin; one which would neutralize its poison and destroy the mephitic exhalations in man's moral atmosphere; one which would track with angel wing and purifying power the paths of its corruption, and extract the cancerous fibers of the deadly phagedena from the system and government of God, and cast it, its author, and children into Tophet, and wall it up and arch it over, to rankle in its own corruption in eternal isolation.

Now I ask you, is man restored to his original position as man, is the apparent design of God in man's creation maintained, and the

unity of His system restored, if the body, one of the essentials of man's constitution, one of the essentials of God's original design, one of the essentials to the unity of His system, is never to be raised from the dead and united with the soul? No; Christ must save man in all the elements of which man is compounded, or His mission is a failure. The objector is driven to the alternative of impeaching the remedial character and perfection of the atonement, or contradicting the Bible and the philosophy of the case, deny that death came by sin. Which choose ye?

Christ Himself taught by words and actions that the resurrection of the body was included in the great work of which He was the subject. There was a pleasant little family in the town of Bethany, nearly two miles from Jerusalem, which Jesus loved—two sisters, and one brother—Martha, Mary, and Lazarus. In Jesus' absence Lazarus died, and was buried in a cave, and covered with a stone. Jesus heard of it, and He and His disciples started for the scene of mourning, and arrived at Bethany four days after the burial. Before He entered the town, Martha heard of His coming and went to meet Him: "Lord, if thou hadst been here, my brother had not died." "Thy brother shall rise again." "I know that he shall rise again in the resurrection at the last day," says Martha. "I am the resurrection, and the life," says Christ.

Martha runs and tells Mary, for many Jews were present, "The Master is come, and calleth for thee." Mary rose up hastily and ran to meet Him, and fell down at His feet: "Lord, if thou hadst been here, my brother had not died." Mary wept, the Jews who had followed her wept, and "Jesus wept." "Where have ye laid him?" "Come and see." They went to the cave: "Take ye away the stone" and Jesus prayed: "Father, I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me."

Then Jesus cried with a voice, which one day will pour its trumpet thunders throughout the vast charnel-house of the dead and bid us all live, "Lazarus, come forth,"—and the pulse of immortality began its vibrations in the grave, and the sheeted dead came forth alive. That one dead man arose, is presumptive that all dead men shall be raised; that Jesus raised him from the dead during His redemptive mission on earth, is conclusive that the resurrection is embraced in the work

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Preaching that Produces Conviction

(Continued from page 7)

for Him, is that we are not afraid of His judgment seat! If a Christian is anything, he is a witness, and he is to tell what he knows. Jesus says, "Ye are my witnesses." And we are to go out and do this work. If we disobey, are we going to get by? Your preachers do not miss the truth when they talk about tears over there. There are going to be many tears, Christian, you can sin now, but at the judgment seat of Christ, you are to face every unconfessed sin you ever committed. At the judgment seat of Christ, you can miss, "Well done, good and faithful servant." Paul speaks of Christians who will "suffer loss." Jesus is not going to say, "Well done, good and faithful servant" to a man who has not done well. Jesus will not say, "Faithful servant" to the man who has not been faithful. Oh, there is something to fear in the living God! And I read our Lord even saying, "He that knew to do his Master's will and did it not shall be beaten with many stripes." What does that mean? Does it mean a Christian can receive a whipping at the judgment seat of Christ? When your parents thrashed you, was it a pleasant thing? Was it something to rejoice in? Or was there shame and sorrow?

Did it not come from failure, sin, or disobedience?

I read in First John 2, "... Little children, abide in him; that, when he shall appear we may have confidence, and not be ashamed before him at his coming." In the original language it is "shamed from him." There will be a shrinking from the presence of Christ due to the fact of this consciousness of unfaithfulness. Friends, we had better walk with God. God is a holy God!

We read in the Bible what we are to do. He is a consuming fire. I read in the Bible that God has "WRATH." I read in the Bible, "It is a FEARFUL thing to fall into the hands of the living God." I read Paul saying, "KNOWING THE TERROR OF THE LORD WE PERSUADE MEN." It isn't God's terror. He hasn't any terror. It means the terror that shall overwhelm the person falling into the hands of God without being ready to meet Him, and without doing the things that God told him to do. And I read in the Bible that God casts sinners into Hell. People tell me, "No, no, Preacher, go out and tell people that God loves the sinner, and that God is not angry with the sinner." Oh, beloved, what does this passage mean? Let's be literal with the Word of God. In Psalm 7:12,13, I read that God is angry with the wicked every day. "If he turn not, he will whet his sword; he hath bent his bow, and made it ready. HE HATH ALSO PREPARED FOR HIM THE INSTRUMENTS OF DEATH." God has prepared that Hell that the sinner is hanging over right now, and that sinner had better repent! "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Men had better believe and obey! (Mark 16:16). God means just what He says. Our God is a holy God. He has a twofold nature; He has a nature of love for men and a nature of wrath against sin! If a man clings to his sin, God will strike both it and him! We ought to preach the twofold nature of the Lord Jesus Christ. Anybody in the world who comes to me and says, "Brother Hendley, Jesus always said the kind, the sweet, the gentle things," has not the same New Testament I have. I tell you that Matthew, chapter 23, contains terrible, biting, blistering words spoken by our Lord against disobedient sinners in His day! They are so solemn they make us tremble as we read today!

Our blessed Lord said one time to a group of people, "You serpents, you generation of vipers, how can you escape the damnation of hell?" (Matt. 23:33.) Jesus said that. Jesus is the one who warns what He will say to you if you don't repent. "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." Jesus said that. And I can go through this Book and pick out things that Jesus said that were not kind and sweet and gentle. He had to say them.

God is holy. God will never violate His holiness. And men must get right with God or go to Hell. That is the whole gospel. It is repent or perish for every living soul! Brother preachers, we ought to tell them that in every message we preach. We ought to preach the twofold nature of God. We ought to preach the twofold nature of our Lord Jesus Christ.

In Decatur, Georgia, there was a lady eighty years of age, wringing her hands, facing death. Two of our personal workers went to the little room where she was. She was pitiful as she cried out, "Oh, they used to tell me all I had to do was to be good, be nice, and follow the dictates of my conscience, and everything would be all right with me; and now I see I have got to have Jesus, and it is too late! I cannot be saved! I cannot be saved! Go out and tell people it is not enough to be good. You must have Jesus!" That dying woman was in torment! You people who have had evangelistic meetings and been after souls, you have had similar experiences. I have had them all over the country. I have had people to resist Christ in my gospel meetings time and time and time again, and in one week after the meeting closed, they would be cold in death!

In a town in North Georgia, we were holding revival meetings in a high school auditorium and God was blessing. Over two hundred people confessed Christ in nine nights. One night sixty souls accepted Jesus and we had a recording made of their testimonies as each stepped before the microphone to confess Christ publicly. It was a real revival and it is dangerous to reject Jesus when God is speaking so plainly. One night a young man came forward and told one of our workers, "My brother listened to the sermon over the radio last night and said, 'I am going to the auditorium tomorrow night and accept Jesus.'" There was an awful sob as he solemnly continued, "My brother dropped dead on the job today." He will never come! He will never come! It was the last call of the Spirit of God and God has the authority of death. It is "the Lord that taketh away" and when God cuts down a sinner, it is pitiful! "He, that being often reproved hardeneth his neck, shall suddenly be destroyed and that without remedy." We ought to remember that there is a twofold nature in God! He is a God of wrath as well as a God of love.

II. Preach Truth About Sin

The next thing that we ought to preach with conviction is the solemn truth about sin. Oh, brother, please believe me, do not let up on it! Please do not. People are living and dying in sin! I have had people come to me and say, "Brother, I sat in church all these years and nothing was ever said that convicted me of my sins. Nothing was ever said that exposed my sin. The preacher never put his finger on the sore spot in my soul, never made me feel I was lost." You say, "Well, they are to blame." I do not know. I do not know. Perhaps it is the preachers who are sometimes to blame. God says, "Warn them from me." I tell you, I count it one of the greatest blessings coming to a preacher that he may be able to say, when he comes to Journey's End, "I am pure from the blood of all men."

My old dad worked with a man who drank liquor. This man stayed with his bottle too long and came down with delirium tremens. My dad was called to his bedside. He saw the precious, old, gray-headed mother standing over that man. He was in delirium, strapped to his bed, and was screaming, "Take them away! Take them away! Take them away!" And that precious mother, smoothing his brow, said, "Son, there is nothing there. There is nothing there." But my dad walked out of that horrible room saying, "There WAS something there—twenty-five years of unrepented sin to meet him on his death-bed and to go with him into Eternity."

Brother, I would not want to die like that for all the gold in the wide, wide world. That man died in sin! You will find such cases everywhere you go.

A business man in Atlanta called

me and my wife to go see his wife, about whose soul he was greatly concerned. We went to see her and found her in a beautiful home in one of the best sections of the city. It was well appointed and you would have thought she had everything her heart could desire. But the minute we walked in, we found the trouble. The place was reeking with the smell of liquor. She was a drunkard! We tried to help her, but to no avail. Yes, we read the scriptures and prayed with her. She cried in that heart-breaking, drunken, pitiful way, but when we left there she was still unsaved! Oh, yes, I've seen drunkards marvelously saved who, over the years, have walked the straight and narrow way with Christ. But that woman sits there and drinks liquor day and night. Unless she soon finds the Lord, it will not be long until she will be dropping into Hell. For there comes a time when the sinner cannot cease from sin and (in the language of Scripture) he is held by the cords of his sin. Then, brother, your message, or mine, or the Angel Gabriel's or Christ's will not save them for "they are given up to a reprobate mind" (Rom. 1:28). There comes a time, there comes a place when it may be too late.

You remember that poor girl who committed suicide. She had come out of the country and had fallen into sin. They found her lying on the table, her head in her hands, dead. She had written a little note.

Once I was pure as the snow, but I fell,
Fell as a snowflake from Heaven to Hell,
Fell to be trampled as filth in the street,
Fell to be spit on, cursed at and beat,
Cursing, swearing, fearing to die,
Selling my soul to whoever would buy.

Brother, I have dealt with sinners like that. People are in sin! Listen, every audience you will ever face with a message on sin will need it. It will strike home. Somebody will give up sin. Brethren, I beg you, tell the people about their sins. God commands it. The apostles did it. The prophets did it. Jesus did it. And if you and I are walking in the footsteps of the prophets of God, our message will be filled with solemn warnings about sin. You cannot produce conviction in most people without it. Do we heal the hurt of the people slightly, and smooth over it, and neglect our chances? Listen, brother, I am not hunting simply for numbers to confess Christ down here in my meetings. I want numbers, but I also want God bearing me witness, born-again people who will meet me in Heaven. And I do not know how to produce that except by conviction. I know no other way than this—to preach about sin.

III. Preach the Truth About Death

Then we ought to preach about death—death—sudden death. Nobody has a guarantee of another day to live.

Recently I was in Birmingham, Alabama, in a meeting, and among those who confessed Christ were about thirty-five young people. From that meeting I went to Louisiana to my next meeting, and in just a few days the Birmingham preacher wired me, "Today a boy seventeen who was converted in your meeting was killed in an accident. Thank God, he got in." That boy might have argued, "I will live to twenty-five; I will live to fifty; I will live to seventy-five." But he didn't. He did not live to twenty. He's gone! I do not know when God is going to say, "It is time to come home." None of us do. And I tell you, we ought to preach about the certainties of death, about that horrible second death out there waiting beyond physical death for those who are unsaved. We are preaching to dying people.

A lady from outside the city of Atlanta called me and said, "Brother Hendley, go out to Wesley Memorial Hospital and talk to my husband about his soul. He is dying and is lost." I went out there and saw a "No Visitors" sign on the door. I rapped and the nurse came. I said, "Nurse, may I see this man?" She said, "No, sir. It is the doctor's orders that you cannot see him."

"But, nurse, he is lost and his wife called me to come. She is in agony, for she knows he is without God." (A wife surely would know.) "And he is slipping into Hell. Will you please let me go ahead and talk to him just a minute?"

"Sorry, sir, doctor's orders."

"Nurse, are you a Christian?"

"Yes, sir."

"Nurse, do you realize this man is lost? He will be dropping into an eternal Hell in a moment. Maybe I can get him to accept Christ. Will you let me see him?"

"Sorry, sir, doctor's orders. You cannot see him."

The doors closed and I walked away. That man died, so far as I know, without God and without hope. Jesus said, "Ye shall seek and ye shall not find me, and ye shall die in your sins." Death!

Spurgeon used to say to his young preachers, "Young gentlemen, do not let sentiment keep you from preaching much about death. Your people are dying and you are dying men." Oh, beloved, may God help us preachers to be faithful to these eternity-bound souls!

IV. Preach About Coming Judgment

Moreover, we ought to preach about judgment. We ought to preach about the judgment seat of Christ for the believer, the thought that Paul was always keeping before himself. The fact that our lives since we have been saved must pass in review before the Lord. And I remind you that it is a judgment. So many try to tone it down and make it a comfortable event. Brother, we are going to be judged! There is where the backsliding, failing, unbelieving, playing around, worldly Christian is going to have GRIEF! Do you think for a minute that God is going to give the same reward to the godly, holy Christian who has been giving everything he has to Christ, as He will to that poor, worldly sort of person who is playing around, living carelessly all the precious days of life? We ought to preach the judgment seat of Christ.

We ought to preach the judgment for the unsaved. God shall bring every work into judgment and every secret thing whether it be good or evil (Eccles. 12:14).

While in a large northern city in a revival, I saw an example of the judgment to come. I came down to breakfast one morning and there plastered on the front page of the morning paper was the account of a terrible murder. A businessman had driven home from work the day before, and had picked up a woman to take her home. But instead of doing that, he took her out to a place called "Lover's Lane" where couples sit in the dark in shame and sin! A group of robbers had been lying in wait for these couples and were robbing them, so the policeman were on their trail. The robbers came up to this particular couple and tried to hold them up and the policeman got into it. A gun battle ensued and a policeman was shot to death. The businessman managed to escape in the excitement, but the woman was apprehended. The policeman caught him and brought him back and said, "Why did you run?"

He said, "Because I am a married man. I have a wife and children. I didn't want to face the shame."

Beloved, they took him back to the scene of the crime, set him in that automobile, and photographed him as he sat behind the wheel of his automobile with a strange woman sitting beside him. There was the robber with one foot on the running board. There was the policeman cold in his own blood! The whole scene was reenacted and flashed on the front page of the newspaper for a million people in that great city to read! The judgment will be like that!

I am so glad today that my sins are washed away in the blood of the Lamb and that I am not coming into judgment (John 5:24). Oh, beloved, we ought to tell people that they are coming to judgment. They do not know it. If they did, they would not sin as they do. They do not realize it.

V. Preach Bible Truth About Hell

Then, the next thing we ought to tell them about is that awful Hell, that awful Hell that awaits the unsaved. A mother in south

Georgia thought she would do what the government asked her to do, and she went into the fields to work. She left her little babe back there in the cabin one day while she was working in the fields near the house. Suddenly she looked and saw the smoke and flame rising up from that little country Georgia cabin, and she began to scream and run toward the house. She had left her little babe in a cradle in that place. But she got there too late. The whole place was ringed about with a wall of fire and nobody would have dared to go in. The flames had enveloped the cabin and it was about to crash in, and that poor mother had to stand there with friends and watch while the precious little baby was burned to death. My heart bled as I read it. I am a daddy. I have a boy and girl. I said, "God, I know something worse than that. Souls are going to an everlasting Hell. That thing was over in an hour, but this will never be over, for eternity absolutely has no end." Oh, brother, do you believe that? Do you believe that? Do you believe every unsaved soul is nearer to that awful Hell than he was this time yesterday?

When the Germans came over England in the Blitzkrieg of the Battle of Britain, a German raider dropped an explosive bomb and a certain air raid warden wrote up an account of his experience in the newspapers. He said when the raider dropped that bomb there were a group of people killed and several injured. One little twelve-year-old boy was pinned beneath a huge concrete slab. It finally took ten men to move it. The air raid warden got three men together and they tugged and tugged but could not lift it off the boy. Debris was scattered over and around the boy. Suddenly another raider came over and dropped an incendiary bomb and set everything on fire, and the wind began to blow the flames toward that little lad. They frantically tugged at the concrete trying to move it off the boy, but it was hopeless—he was pinned from his waist down and the wind was blowing the flames nearer and nearer. That man said that all they could do was stand back and watch the flames hit him. Mercifully, just before the flames got to him, the little fellow's mind snapped and he became a babbling maniac. The flames hit him. And the warden said, "I stood there and watched the boy burn to death helpless."

Brother, listen! Souls are dying in Hell today, and souls are on the way to that place, and you and I must get out and tell them about it. You remember that passage in Ezekiel 1? Oh, it is a precious verse! Ezekiel said, "Now it came to pass in the thirtieth year in the fourth month, in the fifth day of the month, as I was among the captives by the river Chebar, that the heavens were opened, and I saw visions of God." Beloved, I have seen "visions of God" while sitting among the Devil's captives going to Hell that I never saw while sitting anywhere else. We will never have revival without seeking precious, lost souls. Oh, get among the captives, beloved, and save them from Hell. Save them from Hell!

I have a little card I wouldn't take anything for. It came to me at Christmas time and printed in red were just these words: "Thank you, Brother preacher; you saved me from Hell," and the name was signed beneath. I tell you, I would rather have that than a thousand-dollar bond, than a million-dollar bond. A soul snatched out of Hell! Beloved, we ought to warn them about the flames they are going to. We ought to win them to Jesus.

Also we ought to tell them about the urgency of coming to our Lord. One night in my tent meeting in Grant Park, Atlanta, there came a mother with her son and daughter-in-law. At the invitation both of the women accepted Jesus, and arose from their knees. The young woman said, "My husband is sitting right back there. We want him saved, preacher. We want him to begin the journey to Heaven with us. Tell him to come, beg him to come."

I pleaded and I pleaded with him to come. We sang verse after verse, but he would not come. He grabbed the back of the seat until his knuckles were white, but he would not move. Christian workers

(Continued on page 11)

Preaching that Produces Conviction

(Continued from page 10)

went to him and he would not move. You could see the Spirit almost lifting him out of his seat, but he would not move. He walked out into the night rejecting Christ and the Holy Spirit's call and the pleading of loved ones, the preacher and personal workers. The next morning at 9:00 o'clock my wife received a telephone call from that precious wife. She said, "My husband was electrocuted on the job this morn-

ing!" I thought, "Yes, God called him to Heaven and salvation last night, and this morning He was called into Hell."

Oh, beloved, believe me, we ought to urge people right now to make the decision. We ought not let them go. We ought to give them an invitation with burning hearts and pleading lips. We ought to seek their souls for the Lord Jesus. "He that believeth not shall be damned." That is part of the gospel. We ought to tell the sinner his condition earnestly and faithfully. But that is not all, I read also, "He that believeth and is baptized shall be saved."

VI. But Be Sure to Preach God's Remedy for Sin

We ought to tell him the remedy. After we have told him all of that, we ought to tell him that God does not want him to go to Hell, but that God wants to save him and has made all the arrangements possible for his salvation.

The greatest statement in all the Bible to me is found in First John 4— "... God is love." The love of an adoring child is a thing that warms the heart! I have experienced that. The love of a faithful wife is a wonderful thing that sets the heart to pounding for joy! And I have experienced that. But the greatest experience that can come to a human soul is that moment when that soul realizes, for the first time, that God loves him and the mighty billows of the love of

God sweep over the soul in unspeakable ecstasy and joy!

One day I read Jeremiah 31:3 and heard God say, "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." I realized that I was drawn because He loved me with a great love. Not because of anything in me. God loves me! I could only walk the floor of my study and clap my hands and weep for joy! He loves me—He loves me—He loves me! We ought to tell them God loves them.

Then we ought to tell them about Jesus' love. Beloved, we will make much of this in our evangelistic meetings. He is the center of it all. We want them to love Him. Salvation is falling in love with Christ Jesus! I do not know how you feel about it, but when I think about the old song the Negroes sing down South,

Were you there when they crucified my Lord? (were you there?)

Were you there when they crucified my Lord? Oh! ... Sometimes it causes me to tremble, tremble, tremble,

Were you there when they crucified my Lord?

I always say, "Yes, I was there. I was there." Beloved, this is mystical, but real; I have been to Calvary!

One man said he went to London to hear the great preachers and he heard Canon So-and-So and he heard Charles Spurgeon, and he said it was all very good and great, but he said the greatest blessing he received was in a little tent pitched on the side of a city. A young preacher boy got up and said, "Friends, I have not been to college, but I have been to Calvary." Beloved, I am not belittling any college of learning, but I am saying that it is infinitely greater to go to Calvary. Oh, were you there at the cross of our Lord when He suffered? He did it for you!

I think the greatest single word in human language is the Greek word "Tetelestai," wrung from the dying lips of Jesus on the cross—"It is finished"—"It is finished!" We ought to tell them, beloved, that their salvation is finished. Jesus suffered from 9:00 o'clock in the morning until 3:00 in the afternoon, on the cross, and there God and Jesus got together and satisfied the question of my sin and yours once and for all. All we have to do is believe that fact, and we are saved forever! People talk about assurance. Beloved, assur-

ance comes from knowing the facts and believing them. Christ settled it—it is finished! When we sing that song, "Jesus Paid It All," I do not believe it means that Jesus paid half and I have to pay the other half. I do not believe He paid three-quarters of my debt and I have to go to Hell and pay a quarter of it. I do not believe He paid ninety-nine per cent, I believe Jesus paid it ALL, one-hundred per cent. And since He paid it all, God can never charge it against me righteously. That is the reason why He is not only faithful, but He is **RIGHTEOUS** to forgive me my sins and to cleanse me from all unrighteousness. God would be **UNRIGHTEOUS** to let any soul in all the world go to Hell, if that soul claims Jesus Christ as Saviour, sacrifice and substitute. God would be unjust to do it, because Jesus paid it ALL. Right there is the assurance of salvation.

Dr. Campbell Morgan said, "I do not know when I began to love Jesus. I was reared in a godly Christian home. I did not have any definite experience, but I know that I love Him."

I said to a lady who came to me one night, "What is your trouble?"

"Well," she said, "I have grown a bit careless about reading my Bible and prayer, and doubts have begun to come in and now I'm afraid I'm lost!"

I looked into her face and said, "Lady, what do you think of Jesus?"

"Well," she brightened up and said, "He is wonderful. He is wonderful! There is not anybody like Jesus."

It was plain that she loved Him. I said, "Lady, you are saved. Get back to your Bible and prayer and stay close to Jesus."

Nobody can love Jesus and go to Hell. If you ever worry whether or not you are born again, here is the answer: If you love Jesus absolutely and alone with all your heart as your Saviour, you cannot go to Hell. You are saved **FOREVER!**

One time in a meeting, as we gathered around and various ones were standing up telling why they knew they were saved, a wise preacher man stood and said, "Brethren, I know I am saved because I love Jesus Christ." It is a good answer! You know whether you love Him or not.

VII. Preach the Glories of Heaven

Then we ought to tell them about Heaven. Beloved, I know I want to go to Heaven. I tell God so every day. I want to go to Heaven. I have bent over this Book until Hell is real to me, and sin is real, and death and judgment and all these horrible things are real to me. Heaven is gloriously real, too. I want to go to Heaven when I die.

I remember the first gold star we had among our boys who went away to war. We have over two hundred names on our church flag and there are eight gold stars. When the first one came, my wife and I had to go and see that precious mother who had received that telegram from the War Department telling her that her son had been killed in battle. We walked into the room where friends had gathered together with the father and mother and children. I had had the joy of leading her boy to Christ and baptized him. He was killed on D-Day as he landed on Normandy beaches. I read the fourteenth of John. Our words seemed so absolutely futile at that time. As we started to go I said, "We will have a word of prayer," and we knelt for prayer. When we stood up, the mother came over to my wife and put her hands on her shoulder and looked into her face and a paroxysm of sobbing swept over her. When she managed to get hold of herself again and had dried her tears, a smile broke on her face and she pointed to the door and said, "You know the last time he was home on a furlough, he broke through that door and cried, 'Hello, Mom,' and fell into my arms and we wept for joy." Then she paused a moment, lifted her hand and face toward Heaven, and said, "Pretty soon I will be going Home, too, and as I enter the gate of Heaven I'll hear a sweet voice say, 'Hello, Mom,' and I'll meet my son again and we will fall into each other's arms and spend a happy eternity

together in Heaven with our Lord Jesus!" And they will!

Heaven—oh, how my heart longs for it—to walk the streets of gold, and join the choir singing the praises forever!

Tell them, beloved, of the Holy City that God has prepared for everyone who knows Him. In the first Bible that I ever used, the last two chapters of Revelation were worn out. I am not ashamed of that. That is my home. Sometimes when the way gets hard and difficult, and I get tired, I just slip over to Revelation 21 and 22 and read it through, and get down and say, "Lord, just a few more days—a few more services—a few more heartaches—a few more joys, and then the Lord is coming and we will be carried up!" Or, death will come and I will go to Heaven. Then, the millennium down here. (I am not going to talk about that. That is glorious, too.) And we ought to tell them about that, too!

The last two chapters of the Bible tell us of two places in eternity—the lake of fire for the unsaved and the Holy City for the redeemed. Praise His name! Well, you tell them, beloved, that we are going there to that new Jerusalem to live with Him! You tell them about the marvelous City with the streets of gold and walls of precious stones and the gates of pearl—don't forget that! Every time I think of them I want to sing,

When we're inside those gates of pearl, we'll learn a lot of things;

We'll have a harp that's made of gold, perhaps a thousand strings;

We'll sing and shout, we'll dance about, the Lord will dry our tears,

We'll have a grand home-coming week the first ten thousand years!

Oh, beloved, I am going through the gate! I am going through the gate!

And then, we want to tell them also about the Temple. This city does not have a temple. God and the Lamb are its Temple and we will just go to church all the time. We will just have a Bible conference like this all the time. Jesus will be the Teacher. There is no temple in that city. Why? The whole place is a temple, and we are going there to live with Him forever.

We will also tell them that there will not enter into that city anything that defileth, or worketh an abomination, or is unclean. All of that has to be left outside the gate. Oh, brother, I will be glad when I live in a city where nobody curses, nobody drinks, where there are no pool rooms, no bar rooms, no dirty places of shame—nothing but purity and holiness, and everything that is noble and sweet and pure and clean and God-like. I am going in.

You will also want to tell them about the Tree of Life, and the River of Life, and that there is no more DEATH in that place, and that we are going to serve God. (We had better get ready down here.) His servants shall serve Him.

And finally, you will want to tell them one more thing, and I have come all this journey to say this. The greatest desire of my heart, the greatest hope of my life for the future, is wrapped up in these words, listen: "His servants shall serve him, AND THEY SHALL SEE HIS FACE!" Beloved, He has promised me that I shall see His face. One day this poor sinner, this Hell-deserving sinner, shall look into the face of God! What a statement! "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus!" Hallelujah!

Trying to pity Fanny Crosby one time because she had been blind all her life and had never seen anyone's face, someone said, "Oh, Miss Crosby, just to think you have never seen anyone's face, not even the face of your mother!" The face of the dear, saintly, godly woman lighted up as she replied, "Do not pity me. Just think, the first face I will ever see will be the face of my Lord!"

I am as sure today that I will see God and Jesus as I am sure that I am alive. He has promised it in His Word, and He cannot lie. Tell them that they, too, can see His face, by trusting Jesus! May God help you, my brother preachers, and help me, to preach and win these souls for Eternity!

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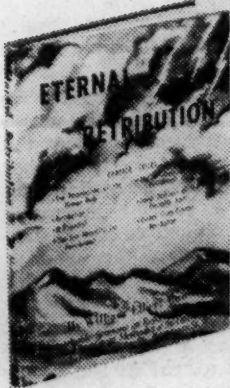
Read Chapter I in this week's issue of The SWORD

CHAPTER TITLES

1. The Resurrection of the Human Body
2. Retribution
3. O Eternity!
4. The Just Necessity for Punishment
5. The Awfulness of Eternal Punishment
6. The Outer Darkness of the Eternally Lost
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THE AUTHOR
William Elbert Munsey was one of the great Methodist preachers of the last generation. Dr. John R. Rice, in his foreword says, "Tall, rapid, ungraceful, looking always as if he had just been called out of a twelve-acre field—this man was heralded as 'the most eloquent pulpit orator in the South' by the Knoxville TRIBUNE at his death." Munsey was born in Virginia, set fire to hearts throughout the Southland, and laid down his burning torch in 1877, at the age of 44.

The Resurrection of the Human Body

(Continued from page 9)

of redemption; and that death heard and obeyed Him once, argues that he will hear and obey Him again. This conclusion is clear from the fact that when Jesus was completing redemption's plan the graves were opened, and as He completed it by His resurrection, "many bodies of the saints which slept arose, and came out of the graves." And as His resurrection was necessary to complete the work of redemption He came to perform, and did complete it; so by a parity of reason our resurrection is necessary to complete the work with reference to us, and will complete it.

Glorious hope!—a remedy as universal as the disease. Our bodies may be dead for centuries. The Erica heather of Scotland, or the cactus of South America, may bloom over our graves; the chilly mists of the North may sheet our tombstones in eternal ice, or the encroachment of the Southern desert may bury them in sand; marts of trade may be built over our resting places, and the busy while of the world's commerce may ring over our sleeping dust; the ploughboy may sing his merry song, and dance upon our long-lost graves; corals may incrust our bones in solid rock and uprear continents upon them; or the wings of the tempest may fan our dust all around the world, yet the resurrection trump will find us, and we shall live.

The inspired penmen so understood it. Acting and living under the influence of this doctrine, they lose all terror of death. Hear how they term it: "Many of them that sleep in the dust of the earth shall awake." "Stephen fell asleep." "Them also which sleep in Jesus will God bring with him." "We shall not all sleep, but we shall all be changed." How appropriate! How expressive! For them who sleep shall awake. Death is not annihilation, but simply a change. It is sleep. To the energies of the laboring, sleep is rest and recuperation. Death is rest to the good man from all his toils, where he gathers new vigor for an eternity of action. Pageant of golden dreams pass before the mind of the sleeper; the beauties of Heaven flash with more beaming splendor before the enraptured vision of the disembodied spirits. The overpowering joys of the better world will so soften the tread of cycles, and deaden the grating thunders of revolving ages, that the resurrection will take the sainted spirit with surprise.

The promised and kingly triumphs of our Lord Jesus Christ are proofs of this doctrine. "He must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction." Jesus announced Himself as the Saviour and King of the world. If He is our Saviour, He must save us from sin and its results. Death is the result of sin, and if He delivers us not from its power, the whole is a failure—He is not our Saviour, the One promised us by the prophets, and the One the necessities of the case demanded.

If He is our King, and His kingdom is to be supreme, universal, and absolute according to promise, He must rule over us, over His enemies, and over ours. Death is His enemy, and our enemy, and if He conquer not it, again the whole is a failure—He is not our King—our preaching is vain and your faith is vain.

Death and the grave are our foes. Death's ghastly and shadowy form rises to Heaven and throws its awful shadow upon all our hopes. The grave darkly gapes at our feet every step of life's journey. But Christ our federal representative is conqueror. He was taken down from the cross a bloody corpse, and borne off to the grave. Hell exulted. Death waved his black banner in triumph. The light of immortality leaped up in one exhilarating flash, then sank to a warning spark; sighs ran along amid the

bones of the patriarchs, and a wail of woe rang in the sepulchres of the dead. Had He never left death's dreary domain, the grave would have devoured all the race, and retained them in its horrid jaws forever. The sceptre of death would have been universal, and he king without a rival. No ray of light would ever have broken into the arcana of the lonely tomb to tell of coming day. No welcome voice would ever have rung along its damp and dismal galleries, and pealed in joyful echoes amid its mouldy arches to break the eternal slumber of its sleepers.

The dying Christian might turn his eyes and look out of the window of his chamber upon the sunshine, the old familiar landscape skirting his home, and lift his withered arm and point his livid and chilled finger, and say, "Farewell forever." He might gaze with hollow and dimming eye upon the faces of loved ones, fast receding from his vision, standing around his bed, whose recollections are rapidly paling upon his memory, and say, "Farewell forever." He might reach out his cold and trembling hand and grasp the hand of her who has travelled by his side from vigorous youth till both are old and gray,—not as the pledge of a coming union for one now breaking, but to feel its pressure for the last time, and to repeat in sepulchral whispers of saddest woe, "My wife, farewell forever."

But Jesus met death in death's own territory, and permitted Himself to be captured, that He might lead captivity captive. He went with the Pale Monarch to the silent darkness of the tomb, but it was to undermine its strongholds, and kindle the star of resurrection in its murky vaults—to cement the past to the future and pledge omnipotence for a reunion. He plucked the sting from death, took his keys, broke his crown, chained the monster to his chariot wheels, and mounted aloft to Heaven a conqueror. My hearers, the keys of the grave are in higher hands.

If there be no resurrection, Christianity is not adapted to all our wants. It fails to meet the aspirations and desires of our constitutional being, therefore has not all the elements necessary to make us happy. And if it is not grounded upon the wants of universal human nature, it is a failure. Can the best of you look upon your death as an eternal sleep? your grave as an eternal resting place? can you bid without regret the bodies in which you have tabernacled so long an eternal farewell? Can you bid the bodies of your friends an eternal adieu, without the pangs of the keenest sorrow?

Tell the young wife, widowed by this terrible war, as she rushes with dishevelled tresses amid the promiscuous ditches of the battlefield, crammed with mutilated dead, that her husband will never rise, and her heart is saddened for life. Tell the sister, as she gazes upon the shattered body and obliterated features of a brother beloved, that that form and face will never be restored to happy recognition again. Tell the mother, who baptized her boy with blessings and sent him to the bloody "front," where he fell and was buried, uncoffined, in some unknown grave, with no block, stone, or vine to mark his resting place, that he never will come to her arms again. Tell the bereaved—fathers, mothers, widows, children—that there will be no resurrection, and a universal shriek will rend the air and crack the vault of Heaven, till God hears and feels, and angels weep. Earth will put on weeds of mourning, and like Rachel of old go down to the judgment weeping for her children.

The Nature of the Resurrection

"With what body do they come?" The same body which dies. I assume the bold scriptural ground that every essential element of it will be raised though its particles be scattered over earth and sea. Hear the evidence of the mighty Paul, the chiefest

of the apostles: "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body" (I Cor. 15:42-44). The conclusion is clear: the same body which is sown in corruption, dishonor, and weakness will be raised in incorruption, glory, and power. The same body which is sown a natural body, will be raised a spiritual body. Not a similar body but the same body. Again: "This corruptible must put on incorruption, and this mortal must put on immortality." "This corruptible"—as strong as words can make it. The Lord "shall change our vile body" (Phil. 3:21). "All that are in the graves shall hear his voice, and shall come forth." On any other hypothesis there is no resurrection at all.

Is Christ's body to be the model? The ineffable brightness of His glory shone above the noonday sun and blinded Saul of Tarsus. Saint John saw Him in the midst of seven golden lamps, "clothed with a garment down to his foot," girded with "a golden girdle." His head environed with a radiating aureole, His eyes ablaze with omniscience, His feet glowing like a furnace, His voice as the sound of many waters. The inimitable Prototype of celestial glory and regal magnificence, whose lightest shades defy the painter's pencil, were the painter an angel. Like Him? O God, shall we ever attain to such perfection? me? you? Like Him? Christ shall change our vile body, that it may be fashioned "like unto his glorious body."

Finally, "How are the dead raised up?" Inquiring humanity asks the question, doubting philosophy asks it, infidelity asks it, Christianity asks it. Paul answers it: "According to the working whereby he is able even to subdue all things unto himself." God's power is pledged for its performance. That power which made systems, and holds them in awful and perpetual balance. That power which confounded chaos with order, and laid the foundations of the universe deep down upon nothing, and upreared its columns, towering into empty space, wreathed them with constellations of worlds, and propped against the throne of God. That power which carpeted creation's temple with emerald, roofed it with azure, and lit it up with ten thousand suns. That power which drives planets along their orbits and hurls the erratic comet to kindle its fires upon the black altars of night where suns never shine. That power which shakes the earth, shivers its granite, ruptures its strata, overturns its mountains, and upheaves its valleys. That power which binds lightnings to its chariot and rides upon the tempest. That power is pledged to raise me from the dead. Can it do it?

Ah! angels could have philosophically descanted with more apparent reason upon the impossibility of creation before the fiat of God peopled immensity with worlds and intelligences, than you can philosophize against the resurrection of the dead. Are there mysteries? Are there difficulties? Paul refers them all to the power of God for an ample solution. You see as great wonders every day. Cast a seed in the ground; it enlarges: in a few days the germ sends up a stem and down a root: the radicles imbibe the nutriment, and the stem enlarges and mounts upward as if by magic: soon its long conical blades droop in verdant curves to the earth, and the flowers upon its top drops a dust upon the silken flower on its side, and a long ear of golden corn rewards the farmer's toil—every grain of which possesses the same reproductive power of the first. An acorn bursts, and a deep-rooted, gnarled, and knotted giant, who rears his trunk to heaven, whose mossy limbs and crested foliage nod majestically among the clouds, is the result. Vegetable life and existence are crowded with wonders.

The phenomena of animal life, its causes, productions, nature, maintenance, reproduction, are full of mysteries and difficulties solving and unfolding every hour.

Earth, air, and water are replete with mysteries, and instinct with difficulties. Every moment is a seeming eternity of impossibilities; every atom a universe of overwhelming difficulties. For man, who is himself a microcosm of wonders, standing amid a world of wonders; profound and confounding, to present the difficulties involved in the resurrection of the body as an insuperable obstacle to its accomplishment, is at once preposterous. Though your bones may lie bleaching in the bottom of the sea, or fossilized be deeply imbedded in rock; though your dust may be scattered over continents, transmuted into animals or plants, diffused in the air, diffused in the water, or mingled with clay, God's power is able to raise you from the dead, and is pledged to do it.

That power sooner or later will be exercised. The last day will come. The sun unwheeled will drag along the jarring heavens and refuse to shine. The stars will hide their faces, and the moon will roll up in the heavens red as blood, and hang her crimson livery upon the wing of the night. Earth will tremble upon her axis, and huge mountains of woe will drift and lodge upon her heart. A mighty angel with a face like the sun, clothed with clouds, and crowned with a rainbow, and shod with wings of fire, will cleave the heavens in his lightning track, and descending with his right foot upon the troubled sea, and his left foot upon the quaking earth, lift his hand to Heaven, and swear by the Judge of the quick and the dead that time shall be no longer. Old time, the father of centuries and the tomb builder of generations, will drop his broken scythe and break his glass, career and fall a giant in ruins.

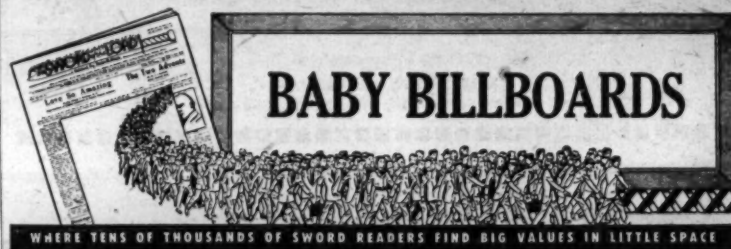
The trump of God will then sound. Its resonant thunders will roll through all the lengths and breadths of death's vast empire, and its old walls and arches crammed with buried millions will fall in crashing ruins. The dingy king will drop his sceptre ringing in fragments upon the damp pavements of the grave, and fly howling from his tottering throne

down, down to Erebus. The antiquated dead will start into life from their ashy urns and funeral pyres. Pyramids of granite and crypts of marble will be rent in twain to let the rising bodies come. Mummies will fling off the trappings of centuries, and pour from their vaulted chambers. Inquisitions will rock upon their foundations and revived dead will stream from their dungeons. Abbeys, cathedrals, grottoes, and caverns will be vocal with life. Wanderers will shake off their winding sheets of sand, and rise from the face of the desert. Human bones will break away from their coral fastenings; mermaids draped in dripping weeds will mourn the evacuation of all their caves; old ocean will heave and swell with teeming millions.

The battlefields of the world: Troy and Thermopylae, Talavera and Marengo, Austerlitz and Waterloo, Marathon and Missolonghi; the battlefields of Europe, Asia, Africa, and America, will reproduce their armies, and crowd the world with revived legions. Indian maidens will leap from the dust of our streets, and our houses overturning will let their chiefs to judgment. Abraham will shake off the dust of Machpelah, and arise with Sarah by his side. David will come with harp in hand. The reformer of Geneva and the apostle of Methodism will come side by side.

Our village church yards and family burial grounds will be deserted. All will come: patriarchs, prophets, Jews and Gentiles, Christians and heathens, bond and free, rich and poor—fathers, mothers, children, sisters, brothers, husbands, wives—all from Adam down will come forth. And all the saved all around the world all together will hail this redemption's grand consummation, with one proud anthem, whose choral thunders, rolling along all the paths of space, will shake the universe with its bursting chorus: "O death, where is thy sting? O grave, where is thy victory?"

(From the book, **ETERNAL RETRIBUTION**, published by **Sword of the Lord Publishers**. 128 pages, \$1.50.)



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